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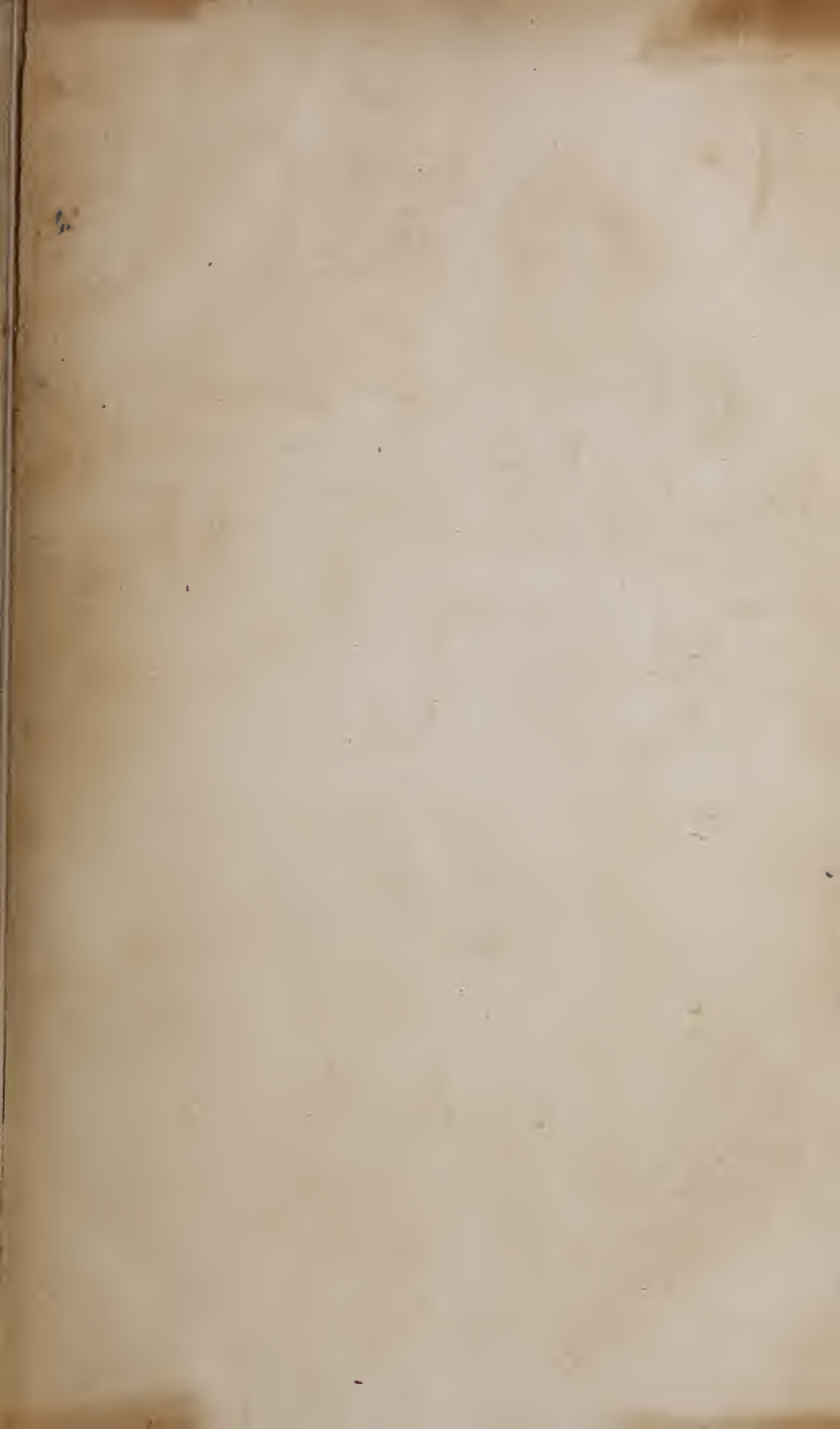
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THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

VOL. 1.

MAY, 1850.

No. 5.

Present State of the Waldenses.

In our last number, we gave a Brief Historical Notice of the Waldenses; in the present we shall speak of their condition in our days.

From the end of the seventeenth century till the expiration of the first quarter of the nineteenth, the Protestant world seems to have lost sight, as it were, of these excellent people. The long night of violent persecution and war had passed away, and therefore those tremendous occasions which had awakened the deepest sympathies of every Protestant country in Europe—and, indeed, in the entire world—were also gone. The great Revolution of 1789 in France, and the twenty-five years of blood which succeeded and involved almost all Europe, had made it impossible for British Christians to visit them.

But it was not long after the battle of Waterloo, and the restoration of peace to Europe, that English philanthropists and Christians, in their tours on the Continent, began so seek the abode of these steadfast defenders of the true Faith, and to make known what they had seen. Among them were the Rev. Dr. Gilly, Rev. Mr. Sims, and Sir Hugh Dyke Ackland. These gentlemen called the attention of the British Christian public strongly to the state of this people. Dr. Gilly published two very interesting works—one in 1823, and the other in 1831—respecting them.

In addition to these works several were published on the Continent which awakened no little interest in Holland, Switzerland and Germany. The accounts which were thus given to the world—of their poverty, of the insufficient number and inadequate support of their pastors, the want of primary schools, of a college, of a hospital, etc. led to the collection of large sums of money for their benefit. When Dr. Gilly published his second work—in 1831, as has just been said—about \$25,000 had been received from France, Switzerland, Denmark, Sweden and some of the German states, and had been appropriated to buy the ground, erect and furnish a hospital at La Tour, and a dispensary at Pomaret, with the exception of about \$1,600 which had been funded. In England the sum of seven thousand three hundred and two pounds (more than \$35,000) was raised, of which the interest was appropriated as follows: £150 to the hospital and dispensary, £20 to the education of young men for the ministry, and £40 to the support of four girls' schools of industry. As to Holland and Prussia, the sums raised in those countries,

like those collected in England, were invested in the public funds, and the interest is annually sent to the Valleys—amounting to 2,500 francs (nearly \$500) from the former, and 3,750 francs (nearly \$700) from the latter—for the support of the hospital and dispensary.

In addition to this, Mr. Sims obtained considerable sums for the establishment of girls' schools in the Valleys, at his discretion and subject to his control; and Dr. Gilly the very handsome sum of £5,000, with the promise of more, to found a college. To choose a site for this institution, and take measures for its establishment, was the object of his second visit to these people.

Still more, Dr. Gilly and other friends succeeded, in 1827, in inducing the British Government to restore the stipend which had long been paid, out of the national treasury, with some pretty serious interruptions, for the support of the Waldensian pastors. The history of that stipend is not a little remarkable. We shall give it in a few words.

Through the influence of Cromwell, the sum of £38,241 10s. 6d. (he himself giving £2,000) was raised in England on the occasion of the dreadful massacre of these people in 1655, of which £21,908 0s. 3d. were remitted to the Waldenses in the course of two years and a half. The remaining sum of £16,333 10s. 3d. was invested in the funds of the Government, to constitute a fund for the future aid of these people. This money, as we stated in our last Number, Charles II squandered on his mistresses! To replace this sum in part, and to efface the national disgrace, his daughter, Queen Mary, consort of William III, gave, during her life, an annual pension of £425. After her death this was for a while withheld; but at the instance of Archbishop Sharpe it was renewed, and increased to £500 by Queen Anne. This sum was regularly issued from the British Exchequer every year until the year 1797, under the name of *royal bounty*. From that epoch it was discontinued for thirty years, partly because the Valleys were in the possession of France during the former part of the period, and partly because the subject seemed to be lost sight of by those in power, as well as by others, with the exception of a few, who were unable to induce the Government to restore the annuity. And when it was renewed in 1827, the sum was reduced to £277, which amounted to little more than £21 (or 523 francs) for each of the thirteen original parishes. We ought to add that, to their great credit, the pastors refused to receive more than 300 francs (less than \$60) each, and have devoted the remaining 2,900 francs to the support of two more pastors, and to the relief of incapacitated pastors and the widows of pastors.

Nor ought we to omit to say, that Colonel Beckwith—a pious and excellent man, who was a distinguished officer in the British army in the Peninsula, and lost a leg in the service of his country—has done much for these people, especially in the way of education. But of him and of his plans of usefulness we shall have occasion to speak more fully hereafter.

It has been estimated that, from first to last, at least £75,000 have been contributed by British Christians, and £25,000—probably far more—from Christians in the Protestant countries on the Continent; in all, £100,000, or nearly half a million of dollars, to aid these excellent people! And well have they merited the sympathy and the aid of the whole Protestant world: for they maintained the Light of Truth when all the rest of Christendom was involved in the gross darkness of a superstition little better than Pagan. Well, indeed, does their own beautiful motto become them: *LUX LUCET IN TENEBRIS*.

A few years ago the Foreign Evangelical Society sent the sum of \$500 to furnish a library of religious books, in the French language, for each of their fifteen parishes. These books have been greatly prized by them, and the reading of them has been much blessed to all classes.

Their college is a handsome, substantial and commodious building of stone, covered with slate, having ample halls, lecture-rooms, library, etc. There are three capable professors, of whom one acts as President. The number of students is about fifty, young men and boys, many of whom come several miles in the summer. It has a library of several thousand volumes.

There is a grammar school at Pomaret, which has fifteen or twenty scholars.

The College does not confer degrees, and the students must go to Switzerland or Germany to complete their studies, and to prepare for professional life. Five young men from the Valleys have been educated at the Academy, or University, of Lausanne, at the expense of the institution, and two at that of Geneva, for more than three hundred years—in other words, from the time of the Reformation. For several years past, from five to ten of their young men have been receiving their theological training in the new seminary in the latter city, under the instruction of the celebrated Merle d'Aubigné and his excellent colleagues.

Until within two years the Waldenses were not allowed to have a printing press, or to publish anything whatever in their Valleys. At present they enjoy this privilege, and publish a religious journal, which bears the appropriate title of *L'Echo des Vallais*.*

Their form of Church Government is this: each church has a certain number of *Ancients*, (or elders,) who assist the pastor in government and discipline; and all their churches are represented in a Synod, which now meets once in three years, (until recently once in five years,) and is composed of a pastor and one ancient from each church. The number of their churches is sixteen—fifteen in the Valleys, and one at Turin.

Their Doctrines—as set forth in their Confession of Faith, Hymns and Liturgy—are decidedly Evangelical. Their Liturgy is much like those of the Swiss and French Protestant Churches—short, simple and Scriptural.

* *The Echo of the Valleys*.

In their public worship, they commence with a very brief invocation, then follows the reading of the Ten Commandments, then the beautiful prayer called *the Confession*, then a hymn, then an extemporaneous prayer, then the reading of the Scriptures, then the sermon, then a prayer from the Liturgy, the singing of a hymn, the Creed, the Aaronic benediction, and a request that the congregation should, in retiring, remember the contribution at the door in behalf of the poor. In the administration of Baptism and the Lord's Supper, the Liturgy is rigidly followed.

We have reason to believe that *all* their pastors are sound in the Faith, although all may not be equally clear and faithful and pungent in its exhibition. There has been, however, a great increase of vital piety among both pastors and people within the last few years. A visit of Felix Neff, who labored on the French side of the dividing ridge of the Alps, and not far from these people, made more than twenty-five years ago, was greatly blessed to the commencement of a good work, which has been very steadily advancing in those Valleys almost ever since.

Poor as these people are, with few exceptions, they are very liberal, and for years have made collections in their churches to aid the good work in France. To be sure, all their churches combined do not give, and they cannot give, as much as many a single church with us; nevertheless it is cheering to see that they are ready to do what they can. Of late they have begun to take an interest in Missions among the Heathen, and we believe that at least one of their young men is preparing to proclaim CHRIST in unevangelized lands.

**Letters to the Rev. Dr. Candlish, of Edinburgh, Scotland, by one of the
Corresponding Secretaries of the Society.**

No. III.

MY DEAR DR. CANDLISH,

In my last letter I endeavored to show that the example of the Apostles, the evangelization of Pagan nations, and the best interests of Protestantism in its own domains, unite in demanding the earnest prosecution of the work of imparting the true Gospel to Papal countries. I proceed to show that the work can be done; Rome can be successfully invaded. In the present letter I shall content myself with showing that the Papal world is becoming open to conquest by the Truth.

Has not your mind often been intensely interested, my dear Sir, in the wonderful changes which are going on in the world in reference to the openings for the spread of the Gospel! I am sure it has. I confess that there is no subject on which I have reflected with more heartfelt gratitude and delight than this. How different is the state of the world now from what it was

three hundred years ago—a hundred years ago—even fifty years ago! In no age, in all time past, has there been any thing that can be compared with what we now see.

In the days of the Reformers the Heathen world was shut up; and as to the Mohammedan, it was hermetically closed against all attempts to propagate the Gospel. The fanaticism of the followers of the Arabian Impostor, at that epoch, caused them still to dream of subjecting Europe entire, and of extirpating Christianity; they advanced their Crescent westward to the very gates of Vienna, even a century and a half after Luther nobly defended the truth at the Diet of Worms.

But *now*, almost all the Heathen and Mohammedan worlds are open to the entrance of Christianity. One can scarcely name a country or an island in either in which something effectual cannot be done, *with safety*, for the introduction of the Glad Tidings of Salvation. And every year the way is becoming more open. This was not so a hundred years ago; it was not so fifty years ago. How much more accessible is China this year than it was twenty-five years ago, or even ten! And although we cannot say that it is safe to attempt to convert Mohammedans themselves, the way is open to do what is preliminary—to reform and regenerate the worthless nominal Christian Churches which exist among them,—Papal, Greek, Armenian, Syrian, Nestonian, Coptic and Abyssinian. Until this work be done, or considerably advanced, it is in vain to expect to see Mohammedans, in considerable numbers, embrace the religion of CHRIST. As it is now, and has been for twelve centuries, the Christianity which the deluded followers of Mohammed have known, may indeed be compared to “salt that has lost its savor, and is good for nothing but to be cast forth and trodden under foot of men.” But now it is possible to labor effectually for the revival of a primitive Christianity among the twelve millions of nominal Christians, and one million of Jews, living in Mohammedan countries. This will prepare the way for reaching the Mohammedans themselves.

And what a change has been going on in Christendom during the last hundred, fifty, and even twenty-five years! There has been a decided revival of true religion in Protestant nations, and an increase of better ideas on the subject of religious liberty within the remembrance of many who are still among us. There is far more enlightened piety and zeal in the British Islands and these United States than there was at the commencement of the present century. And there has been a decided, though not rapid, resuscitation of the religion of the Reformers in all the Protestant portions of the Continent. These positions cannot be denied.

But as to the Papal parts of Christendom the change is still more striking. The progress of both political and religious liberty to which, in modern times, the glorious Reformation of the sixteenth century unquestionably gave birth, has, during the last sixty or eighty years, overthrown the barriers in some

Papal lands, and is undermining them in all the others, which prevented the Reformation from triumphing throughout Christendom, or, at least, what was Papal in the sixteenth century. This is indeed wonderful. In that century the Reformation achieved its victories almost exclusively among the Teutonic race; it failed among the Latin nations. But what do we now see? Even the ramparts of Rome, which are emphatically in the Latin-language countries, are beginning to give way, and her proudest towers are toppling down. France and Belgium, embracing almost the entire of the Gallic race—the race that gave to the Popes their temporal dominion, and which has done more than any other race in all the world to uphold the Papacy, and is even now trying to get poor Pio Nono back into the throne from which he fled fifteen months ago, and in which it will assuredly have to hold him when he does get back, are, of all the Papal world, most open to efforts to recommence the Reformation! How wonderful and how righteous are the ways and the judgments of God! It is right that countries which were steeped in the blood of Protestants, shed by the myrmidons of Louis XIV and Philip II, should be the theatres on which the Truth, which they sought to extirpate in the sixteenth and eighteenth centuries, should win its earliest victories in the nineteenth. What a glorious work has been commenced in both of the countries just named, and how full of encouragement! And how important it is that it should be sustained by the Protestants in Britain and America! France is even yet the right arm of the Papacy. The Roman Catholics in that country furnish the Pope almost, if not quite, as many missionaries, and as much money to sustain them, as all the rest of the Papal world combined; and yet this France is almost as open to the Gospel as we could desire; and not only Papists, but infidels, even those portions of the laboring classes which are so much imbued with very wrong ideas in relation to civic economy and social life are, in great numbers, ready to hear it.

It would seem that Ireland is now in a more favorable condition to profit by wisely directed efforts to impart the true Faith than she has even been for three centuries.

And what shall I say of the Papal portions of Germany and Hungary? It is certain that the door is far more open for spreading the Scriptures and religious tracts, and for resuscitating true religion among the Protestants in both, than in any preceding times since the Reformation. To a considerable extent this is true of Poland, and the Polish Provinces of Prussia and Russia.

As to Italy, although almost nothing can at this moment be done in the southern and middle parts of it—that is, in the kingdom of Naples and the “States of the Church,” and not much in the Duchies of Tuscany, Modena, and Parma, it is otherwise in the kingdom of Sardinia, and even in Lombardy. And who can tell how soon Italy may be again the scene of fierce and successful struggle for liberty, as she was in 1848? During that year, and the first part of 1849, thousands of copies of the Sacred Scriptures were circulated

in that country, which will be as good seed that cannot be lost. How it becomes the Protestants of England and these United States to be ready at a moment's notice to pour the Word of God into that country, and make a glorious return for the *favours* which his Holiness has been bestowing, for a long time without reciprocation, upon both! And what a noble *point d'appui* they have in Malta, to say nothing of some other places outside of Italy, but not far distant!

As to Spain and Portugal, a good deal can be done, with prudence, to introduce the Scriptures; and what a foothold Gibraltar furnishes to British Protestants! It seems to me that they have never appreciated its importance as they should.

A great deal may be done, if the work be attempted in faith, and prosecuted with discretion, in South America, Mexico, and some of the West India Islands, far more than could have been done thirty or forty years ago. On another page of this number of our magazine it may be seen what is the state of things in Haiti, or St. Domingo, as it has been more commonly called.

And as to Lower Canada, where there are 600,000 Roman Catholics of French origin, certainly the success of the Swiss Mission at Grande Ligne and its vicinity, as well as the encouragement which the labors of the French Canadian Mission Society have met with, ought to satisfy every one that it is quite possible to spread among that portion of the adherents of the Papacy the glorious Gospel of our LORD and SAVIOUR.

This general survey, this *coup d'œil*, will fully sustain the position taken in the first part of the present communication, that the Papal world is fast becoming open to the Truth. Is not this, in the highest degree, an encouraging fact, an omen of brighter times to come? And should not Protestants be more prompt in discerning, in this state of things, the "signs of the times?"

In my next letter I shall speak of the success which has attended, within the last few years, the efforts, insignificant as they have been in comparison with what they should have been, to bring Romanists to the knowledge of the true Gospel.

Yours very truly,

R. BAIRD.

The Principles of the Jesuits.

Jesuitism, founded by Ignatius Loyola, consolidated by his immediate successor in the generalship, Jacob Lainez, and gradually wrought up by subsequent generals to its present mischievous refinement and perfection, is, both as to its inward policy and outward working, an organization the most elaborate and complete the world ever knew. The following are among the general principles of Jesuitism:—

Absolutism.—The will of the General of the Order is supreme: the whole legislative, directive and judicatory functions are with him. He claims to stand toward the institute in the place of God, in the place of CHRIST. A purer despotism never was, than is invested in his person. Obedience, uninquiring, unmurmuring, implicit obedi-

ence to him, is the heart, the soul, the mainspring of the system; every approach to independent thought being denounced by the constitution as sinful even as blasphemy, and endangering expulsion without the power of appeal.

Isolatism.—A Jesuit's word is his Order. He is walled up in it by an isolism as entire as if there were no world without. An exhausted heart for all save his institute, is the perfection of his Jesuit being. His springs of natural affection he has, by a mortification as hateful as it is intense, dried up. Ties of kindred he has none; he has broken, discarded, trampled them beneath his feet. "If," said a Jesuit, and his voice is the voice of his Order, "God were to bid me, through my superior, to put to death father, mother, brothers and sisters, I would do it with an eye as tearless, and a heart as calm, as if I were seated at the banquet of the Paschal Lamb."

Mysticism.—Jesuitism is a region of secrecy and disguise, on which the sunlight falls not. To tread softly; to whisper in the ear; to work, mole-like, under ground, to glide to and fro, and in and out like the serpent, through the windings of society, concealed behind every mask which may best serve their end; to move others, themselves a miserable legion; to employ that mighty, but off-sight engine, the confessional, is the substance of all the directions under which the Jesuits act.

Machinism.—A Jesuit is reduced from a being of volition to a mere piece of animal clock-work, an instrument to be put in motion by another. In his superior he lives, moves and has his being; his superior being to him at once his conscience, his rule of action and his God. Suppose not that I over-state. The language of the constitution is as follows: "Let every one persuade himself that they who live under obedience, should permit themselves to be moved and handled in any way; or, as a staff in an old man's hand, which serves wherever and whatsoever thing he who holds it pleases to use it."

Espionage.—If Jesuitism is to those without a corps of observation, a watch-tower bristling with arms, within it is an organized police. Each has his eye upon his fellow. Distrust is its conservative principle. A frank and unsuspecting temper would be the ruin of the fraternity. No more skilful anatomist of the human heart, or accurate registrar of the defections of others, or trust-worthy reporter to higher quarters, can there be, than a Jesuit superior. To denounce, is an act to which Loyola's subtle policy appends the premium of merit; whilst every member is solemnly bound by his rule to furnish instant information of aught unjesuitical in the thought or demeanor of another.

Fixity.—" *Semper eadem* " is the motto of the institute, as it plants itself a barrier against all that is progressive in the onward march of human society. When you speak of Jesuitism, you call up the spirit of the past, the dull, dark past, with all its antiquated yet freshening violence about it. Jesuitism has been at school for ages, but it has yet learned nothing. It has grown hoary under a pupilage which has left it uninstructed. Science, philosophy, national, social institutions, have all been on the advance. But three centuries ago the mould of jesuitism was cast, and the last from that mould came forth with all the exactness and sharpness, in outline and detail, of a first impression. Its mission is not to take the world onward, but to drag the world backward, to get it again amidst that rickety infancy of intellect and those dim shadows which are Rome's best hope.

Unity.—Jesuitism is emphatically one, from the centre to the circumference. Everywhere the same rules, the same discipline, the same spirit, the same aim. It may, to those without, evince a flexible elasticity, that shall render it all things to all men,

that it may better proselyte or deceive some. But within, it presents the flatness of an even surface, the uniqueness of an unvarying uniformity, the kindred motions of a body whose heart is at Rome, and the pulsations of which are felt all through, to the most distant extremities. It is no empty boast of a Jesuite when he says, "We are one," for in singleness of mind, combination of purpose, and the simultaneousness of action, his Order knows no rival.

Expediency.—With Jesuitism arose, and to Jesuitism belongs, not as an accident snatched at by some wrong-minded ones of the body, but as one of its fundamental axioms, the rule "that the end justifies the means." "*Pro maxima gloria Dei*," for the greater glory of God, in other words, for the greater glory of Jesuitism, has ever been the watch-word of the Society, when beckoning its members onward through pathways of intrigue and turpitude, as foul as any which history, with indignant repugnance, has had to trace out. The Inquisition, the massacre of St. Bartholomew's day, and evil things by the myriad, were all the hideous offspring of this flagrant principle of Jesuitism.

Pharisaism.—We must allow to Jesuitism its hardships—grating, galling hardships. They read not aright this singular chapter in the page of human kind, who imagine that it is without strugglings, hard and long, that every social instinct is repressed, and the feelings of the inward, and the workings of the outward man, moulded as clay into the will of another. But the secret of Jesuitism in its patient endurance, is perhaps to be found in its intense Pharisaism, in its inordinate cravings after merit. Loyola invested his institute with a sacramental virtue, reared as one vast storehouse of merit, consecrated a sure pathway to heaven. Putting Christianity and Atonement aside, as the light dust in the balance, the flattering attraction held out by him to his deluded Order was, "that the institute was framed under the immediate revelation of God; that God had granted to every member of the Society the plenary forgiveness of sins—the privilege of escaping damnation; and whosoever should die in the communion of Jesuitism should obtain eternal life."—*British Banner*.

Christendom Abroad. No. 3.

FINLAND.

We will next speak of Finland, which is one of the Scandinavian countries, and formerly belonged to Sweden, but is now a part of the Russian Empire. It lies on the eastern side of the Gulf of Bothnia, has the Gulf of Finland on the south, and Russia on the east, whilst it has Sweden and Norway on the north-west, and the Arctic Ocean on the north.

Finland is an extensive country; and, like Sweden and Norway, it abounds in rocks of the primitive formation. But it is unlike those countries in the fact of its having few, or rather no mountains of much elevation. A large portion of it is level; and in other parts one sees hills of granite and gneiss, rather than mountains, which seem to be the termination of the mountains of Norway and Sweden, that run round the head of the Gulf of Bothnia, and finally subside in Finland into low hills.

Finland abounds in lakes, some of which are of considerable size, whilst

many are very small. A large part of the country is marshy, and furnishes nothing but grass for pasturage and hay. Still a good deal of grain—wheat, rye, barley and oats—is produced in this country; whilst beans, peas, and potatoes are among its staples. Flax is also raised, and furnishes the material of one of its chief manufactures.

Take Finland as a whole, it is a poor country. The climate of even the southern part is severe enough, inasmuch as scarcely any of it lies south of latitude 59 or 60; whilst that of the northern portion must be almost intolerable. Yet this country has a population of 1,600,000 souls. The inhabitants have, for the most part, but little wealth. The masses are compelled to gain a scanty subsistence by great toil. It is a remarkable fact, that the abundance of wild beasts is assigned as one of the causes of the extreme poverty of the people. It is almost incredible how many young domestic animals are destroyed annually by them in the sparsely inhabited portions of the land.

Iron and copper are the chief mineral productions of this country.

Finland was for a long time united to Sweden, having been early conquered by the Swedish monarchs. But all this country has been severed by piecemeal from Sweden, by her great neighbor Russia; so that no part whatever of it now belongs to the kingdom over which the House of Vasa reigned for three hundred years. This has been a great loss both to Sweden and Finland. Sweden drew many of her supplies from Finland, and the Finns depended greatly on the commerce of Sweden; to trade with which is, for them, vastly more easy, in their little vessels, (which, issuing from the innumerable fiords or bays that indent the entire coast of the country, and threading the zone of islands which border it, can make their way over in a few hours, or a day or two, to the other side of the Gulf of Bothnia,) than with Russia, which is much farther distant from a great part of Finland, and where an unknown tongue, a strange religion, and widely different manners prevail.

Abo (pronounced as if it was written Obo) was the capital of Finland until the year 1827, when the place was almost wholly destroyed by fire. And although it has been completely rebuilt, and has a population of 13,000 inhabitants, yet the Government has been removed to Helsingfors—a new city on the Gulf of Finland—which contains about 15,000 inhabitants. With the Government, the University was also removed to Helsingfors; so that Abo has quite lost its former importance.

Helsingfors is a pleasant little city on the Gulf of Finland. The University, the Senate-House, (for Finland has a Senate, a sort of consultative and administrative body,) the Military Hospital, the Observatory, the new Greek Church, the Governor's House, and several other public edifices, are fine buildings, and give great beauty to the place. The entrance to its capacious harbor is defended by the strong insular fortress of Sveaborg, which is called the Gibraltar of the North.

Finland, though forming a part of the Russian Empire, is governed according to her own laws in a great measure. There is a Governor-General, who spends a good deal of his time at St. Petersburg, and six subordinate Governors, over the six provinces into which the country is divided. At St. Petersburg there is a separate department of state for Finland. Finnish vessels are allowed to carry their own flag.

The University at Helsingfors, the only one in Finland, has usually from four to five hundred students, about one hundred and fifty of whom are in the theological department, in which are four professors, who have the reputation of being able men. To what extent they are truly pious, and how far they are jealous for the truth and for its faithful maintenance, our stay when we were last there, nearly four years ago, was too short to enable us to obtain any information of a definite nature.

When the Protestant religion became established in Sweden in the reign of Gustavus Vasa, it became established also in Finland, which was, as we have said, then united to that country. And to secure the proper education of ministers of the Gospel, a University was founded at Abo by the Swedish Government, with ample endowments. As the same laws and customs prevailed in Finland as in Sweden for more than two centuries and a half—and, indeed, to our day this is very much the case—the same results followed. All the inhabitants made their “first communion” in the churches (which were Lutheran without exception, in doctrine and discipline, as in Sweden) at the age of fifteen or sixteen; consequently all above that age were professors of religion. And as none were allowed to make their first communion without being able to read the Bible and the Catechism, all were taught to read with more or less facility, by their parents, by schoolmasters, or by the pastors. In many parts of the country, where the population is very sparse, the children received little or no education, save what the parents communicated to them.

In the summer of 1846 we visited Finland for the second time; and when at Abo, we called upon the Rev. Dr. Melartin, the Archbishop of Finland, who resides at Abo, and were received in the kindest manner by this worthy servant of CHRIST, whose zeal in the Bible cause is deserving of the highest praise. He was then about sixty-five years of age, and had not the appearance of enjoying very robust health. Like most of well-educated men whom one meets in these northern countries, he speaks German and French in addition to his vernacular tongue—or *tongues* rather, for he has spoken, as he told us, from childhood, both Swedish and Finnish. The former is the language of the higher classes, and of the inhabitants of the seaports; whilst the latter is spoken by the masses in the interior. There is no sort of resemblance between these languages; the Finnish being Asiatic, and more kindred to the Slavonic than the Swedish, the latter of which is in fact in a great measure Teutonic.

The Archbishop is (for he still lives, we believe) a decided friend of temperance, and has done much to promote Temperance Societies in his vast archiepiscopal diocese. He stated that, although there is probably not as much intemperance in Finland as in Sweden and Norway, yet that brandy is the greatest curse under which the country suffers. He thought that there had been a decided improvement of late years, and that the use of ardent spirits, especially among the higher classes, had sensibly diminished.

The Archbishop stated, that more than 40,000 copies of the New Testament, in Swedish and Finnish, had been circulated in the ten years immediately preceding our visit, at the expense of the British and Foreign Bible Society, and another edition of 10,000 copies was about to be struck off at the expense of the same Society. The Archbishop further stated, that at least 100,000 copies more would be needed to supply every family in Finland with one New Testament—a measure which he had greatly at heart. He told us that, through the efforts of the pastors, all Finland had been explored. The statistics of this investigation are not a little remarkable. We give them, because we venture to say that there has been nothing like it for thoroughness in all the world.

It was found that there were 47,254 Finnish, and 17,540 Swedish families that possessed the Scriptures; 39,675 Finnish, and 6,284 Swedish families that were destitute of them, but had the means to buy them; 31,334 Finnish, and 4,867 Swedish families that are destitute, but not so poor that they cannot pay for them in part; and 50,442 Finnish, and 7,854 Swedish families that are not only destitute of the Scriptures, but too poor to pay any thing for them.

According to this statement there were, at the time this investigation was made, 121,451 Finnish, and 19,025 Swedish, destitute of the Sacred Scriptures—in all, 140,476. Forty thousand families had been supplied previously to 1846, and the good work has much advanced, we may add, within the last four years. May the time soon come, when all the remaining families shall have the greatest of all the treasures which man can possess in this world! And may the good Archbishop live to see that happy day!

The Archbishop informed us, that about 700,000 tracts, in the Swedish and Finnish languages, had been distributed in Finland during the forty years immediately preceding our visit. That God has blessed the good seed which has thus been scattered over this large but poor country, there is every reason to believe.

The Lutheran is the Established Church in Finland, as in all the other Scandinavian countries. With the exception of a few churches of the Greek Communion and one Roman Catholic church, there is not one church in all Finland that is not Lutheran. There are 211 parishes, and as many churches. But as many of the parishes are too large to be adequately supplied by one church, there are between three and four hundred of what would be called

chapels-of-ease in England—that is, a sort of adjunct or branch churches, each sustaining intimate relations with a parish church.

The number of parish pastors is 211; but the whole number of preachers—pastors, adjuncts, assistants, etc.—is about 1,100. There are two bishops, one of whom bears the title, and executes the office of archbishop.

From all we could learn when on the ground, we are inclined to believe that there is more pure religion in Finland, in proportion to the population, than in either Sweden or Norway. There is a goodly number of faithful ministers; and there have been some remarkable effusions of the HOLY SPIRIT in some parts of the kingdom in late years. In some districts, however, what seemed in the outset to be a precious work of Grace, has run into wild fanaticism, through the want of able and devoted ministers to conduct the meetings and give the needed Scriptural instruction.

Rationalism, we are happy to say, has never prevailed much in Finland. There is much formalism; but this, though it has almost as little spiritual life in it as rationalism, is not near so dangerous in the pulpit; for the words of sound doctrine may, through God's blessing, be the means of benefitting others, even when those who utter them feel not the power of the truths which they teach.

In conclusion we would add, that there has been a work of Grace going forward in several of the districts of Finland within the last year; and a decided progress has been made in many parts, in the establishment of Temperance Societies, within the last two or three years. Upon the whole, the prospects of Evangelical Religion are more encouraging in that country than in any former period for a long time. To God be the praise!

Intolerance.

The Grand Duke Leopold, of Tuscany, has lately issued an act of amnesty to all political offenders in his petty kingdom, with the exception of those who were members of the Provisional Government during his absence, and the chiefs of the Executive of that Government. He has also excepted those who have been condemned for crimes against the *religion of the State*, including the public press. Ah, Rome, Rome! Thy intolerance is ever the same. It endures from age to age. There shall be no religious liberty when *Thou* canst prevent it. *Thou* art willing enough to avail thyself of the liberty which Protestant countries, and especially these United States, give thee, for the propagation of thy errors and delusions. *Thou* canst even dare to prate here about the sacred subject of freedom of conscience, and of religious worship, as if it were a subject dear to thy heart! Hypocrite! Why dost thou not give religious liberty in thy own dominions, and advocate it in countries over which thy influence is paramount, (as in Tuscany and Naples,) as well as demand it *here*? But no; this is a justice that is not to be expected from thee. If ever the wide world is to enjoy religious liberty, *Protestantism*, aided now and then by a Moham-
medan Sultan, or some enlightened Pagan chief, must secure its establishment. The sacred boon is not to be received from thy hands.

STILL MORE AND WORSE.

His delegated *Holiness* the Archbishop of Bologna, as late news from Italy informs us, "has published a *homily*," (we should like to see it, and if we were *near*, we would ask him for the favor of a copy,) "in which he denounces, in indignant terms, the shameful war against religion in a neighboring kingdom, (Tuscany,) by alleged reformers of the age, and by means of irreligious and immoral books and journals." His *Grace* does well to be "indignant." It is dreadful to think of the crime which he has denounced—"A shameful war waged against religion!" It ought to be denounced, and his Grace of Bologna does well to take the lead in this work of condemnation, with which his Church has been wondrously familiar for many centuries. And this "war" is "waged by alleged reformers of the age!" What does this mean? Have some French and Swiss *Socialists*, with a St. Simon at their head, and a Proudhon in their rear, got into the valley of the Arno and Vallambrosa? "And by means of irreligious and immoral books and journals!" This is awful. Surely Eugene Sue's *Wandering Jew*, and some other vile infidel publications, and perhaps Louis Blanc's *Journal*, with a few selections from Theodore Parker's writings, and those of Ralph W. Emerson, and some of the *ci-devant* Miss Fuller's lucubrations, have been translated into the glorious *lingua Toscana*? But, nothing of the sort, good reader. Have patience and we will explain all. Let us go on then, and read what follows: "The prelate principally held up to the animadversion of the Faithful the following publications: 'THE HISTORY OF REFORM,' 'THE COMPENDIUM OF CHRISTIAN DOCTRINE, COMPILED FROM THE SYNOD OF THE PRIESTS OF WESTMINSTER,' and 'CHRIST BEFORE A COURT MARTIAL,' and concluded his pastoral letter by inviting the true Christians to arm themselves with the zeal of the LORD and raise a general cry against these devouring wolves." This is a very precious *morceau*—a veritable *multum in parvo*. Let us look at it a little and see if we can understand it all, for there is some obscurity over a portion.

To begin with the first of the publications named above. His Grace denounces first of all "*The History of Reform*." And what is this book? Reader, it is not a History of Political Reform and Political Reformers, like that which Mr. H. B. Stanton has lately published, and which does so much credit to his talents—nothing like that. It is THE HISTORY OF THE REFORMATION IN THE XVIth. CENTURY, by Professor J. H. Merle d'Aubigné, which the booksellers and the American Tract Society have so profusely diffused throughout our country, and the reading of which has made so many hearts beat with fresh vigor in behalf of the noble Reformation. That is the book referred to—translated, volumes I, II and III, into Italian—published, we won't say where—and by some means, not well comprehended in certain parts, sent into Italy by *hundreds*, we wish we could say by *thousands* of copies. We wish the distinguished author much joy on account of his Grace's condemnation of his admirable book. May his Grace live to have occasion to condemn many more like unto it! But let us advance a little further.

The next book which his Grace has condemned is, "THE COMPENDIUM OF CHRISTIAN DOCTRINE, COMPILED FROM THE SYNOD OF THE PRIESTS OF WESTMINSTER." What in the world is that? "Christian Doctrine," and from "the Synod of the Priests of Westminster!" Ah, now we have it. It is nothing more nor less than our good old "Confession of Faith," made by the divines (not priests) assembled at Westminster in the reign of Charles I. It appears that some one has been wicked enough to cause a translation of that book, or an abridgement of it (we hope it is not *much* abridged)

into the Italian language, and published it *somewhere*. We fear that the sin lies at the door of Mr. Stewart, pastor of the "Free Church" at Leghorn. This same worthy man received a Doctorate from one of our own colleges a few weeks ago. Was it for doing such an atrocious thing as translating the "Confession of Faith" into the mellifluous Italian? Now that the book is in that fine language—the native language of his Grace—we hope that he (and we would include his fellow Cardinals, and above all, the Pope himself) will go to work and study, with diligence, the first question in the Shorter Catechism, viz: "What is the chief end of man?" and its admirable answer: "Man's chief end is to glorify GOD and enjoy HIM for ever."

The next and last book mentioned by his Grace, is "CHRIST BEFORE A COURT MARTIAL." We are utterly ignorant of such a book. We suspect there must be some mistake here. If we may be allowed to *guess*, we should say that it is not CHRIST, but "ANTICHRIST BEFORE A COURT MARTIAL." In other words, it is, we surmise, a book well known in these parts, entitled, "THE TRIAL OF ANTICHRIST." We can well understand why *that* book should come under the "animadversion" and *condemnation* also of the Cardinal Archbishop of Bologna. It is a very naughty book, and ought by no means to be allowed to enter any part of Italy.

And now for the conclusion. His Grace, the Cardinal Archbishop of Bologna, is a faithful shepherd for Rome, and concludes his "pastoral letter" by "inviting the true Christians (his sheep) to arm themselves with the zeal of the LORD, and raise a general cry against those devouring wolves." This looks rather serious. But it is not the first time that Rome and her "shepherds" have exhorted their "sheep" "to raise a general cry against" what they have been pleased to denominate "devouring wolves." Rome is powerful at raising a "hue and cry" against what she calls "heretics." She finds it easier to persecute and crush heretics by violence—by fire and faggot—than to extinguish heresy by sound argument, and by the Word of God,—the only means which ought to be employed to annihilate error on the subject of religion. His Grace, the Cardinal Archbishop of Bologna, would fain employ persecution for the purpose of eradicating the incipient progress of the true Gospel in the States of the Church, and in the "neighboring" kingdoms also. His predecessors employed the same means to suppress the Reformation in the same parts in the sixteenth century.

But we think that the efforts to keep the Truth out of Italy, in these days, will be as impotent as those of Dame Partington, to keep the waves of the rising ocean from her cabin. She *swabbed* and *swabbed* most lustily; but old Ocean was too much for her, and she had to yield to his irresistible tide. So the Truth, whatever his Grace and Rome may do, will force its way into beautiful Italy, and the enthralled millions of that delightful land will one day be blessed with the liberty with which CHRIST makes his people free.

Journal of Commerce.

Cecil's saying of Sir Walter Raleigh, "I know that he can toil terribly," is an electric touch. So are Clarendon's portraits—of Hampden; "who was of an industry and vigilance not to be tired out or wearied by the most laborious, and of parts not to be imposed on by the most subtle and sharp, and of a personal courage equal to his best parts,"—of Falkland; "who was so severe an adorer of truth, that he could as easily have given himself leave to steal, as to dissemble."

Brief Sketches of the several Religious Denominations in the United States.**No. III.****The Baptist Churches.***

It is probable that there were individuals among even the "Pilgrim Fathers" who settled at Plymouth, and among the "Puritans" who settled at Salem and Boston, who held what may be called Baptist sentiments, for Cotton Mather, in his *Magnalia*, says that "some of the first planters in New England were Baptists." It is probable that among them, as we apprehend has ever been the case, in all ages and in all the Pædo-baptists Churches, there were some who, for one reason or another, may have preferred baptism by immersion; this being a subject which is confessedly not so clearly settled by Scriptural authority, that good and conscientious men may not hold widely different opinions respecting it, as the history and present state of the one true Church of CHRIST most fully demonstrates.

However this may be, it is certain that Roger Williams organized the first Baptist church, in what is now the city of Providence, in the year 1639. This occurred some four years after his banishment from the Colony of Massachusetts Bay. Indeed, there has been no evidence, we believe, that that remarkable man had given special attention to the subject of baptism at the time of his banishment. At all events, it was after he took refuge at Providence that he began to propagate his opinions on this new point of difference between him and his opponents who were settled on the shores of Massachusetts Bay. Nor did he find it very easy to carry out his views when he came to form a church. He had been in England an Episcopalian and a Pædo-baptist; and there was not at that time a Baptist minister in America to baptize him by immersion. What was he to do? He did not think it right or expedient for himself to administer the ordinance of baptism by immersion without having been baptized in this way. To extricate himself from this predicament, which must be acknowledged to be rather an awkward one, he received baptism at the hands of a Mr. Holliman, one of his followers, and then, in turn, baptized Mr. Holliman, and ten others, who constituted themselves into the first Baptist church in Rhode Island, and, as we have just said, the first in America, in the year 1639.

From this source, for the most part, sprang the Baptist churches in New England. But it would be unjust to say that all the Baptist churches in the United States are offshoots from the first Baptist church in Providence, organized by Roger Williams. On the contrary, Baptist ministers afterwards came from England and settled in the Middle and Southern Colonies, and founded Baptist churches in them, where they are now so numerous and influential. From these States the Baptist Denomination spread into the western and south-western portions of our vast country. So that we apprehend that Roger Williams' movement in Rhode Island, at most, gave origin only to the Baptist churches of New England. Those of the Middle States, and

* In the present article we speak only of what are called the "Regular" Baptist Churches. When we come to treat of the minor sections of the great family of Churches, we shall then pursue the same order which we are now following out, and consider the smaller branches of each family—Episcopal, Baptist, Presbyterian, and Methodist. In this way, as we conceive, we shall most definitely and clearly present the whole Evangelical body of Churches in our country.

still more extensively, those of the Southern, were, in a great measure, offshoots from Baptist churches in the Mother Country.

The progress of this Denomination was by no means rapid for more than a hundred years after the formation of the first Baptist church in Providence. In the Northern Colonies, the Congregational churches were the "Standing Order," that is, established by law; and at first, and for a long time, all others were discouraged, and, with the exception of Rhode Island, not tolerated. In the Southern Colonies Episcopacy alone had the ground, being the "Established Church" in that quarter. At the same time it overshadowed and hindered all other communions in the Middle Colonies, excepting Pennsylvania. And this state of things existed down till the commencement of the Revolution. How often were Baptist ministers in the Colony of Virginia thrown into prison, and could only preach CHRIST from their prison windows! No wonder that, under these circumstances, the Baptist churches did not increase very rapidly; and no wonder that, when they did gain any influence, they became the uncompromising enemies of all Church Establishments, and all religious tyranny and oppression. In the year 1750 there were no more than fifty-eight Baptist churches in what is now the United States. In 1768 the number had increased to one hundred and thirty-seven. But in the year 1848 the number of churches was 8,015, of ordained ministers 4,377, and of communicants 610,471. The present number is believed to be 8,406 churches, 5,142 ordained ministers, and 686,807 communicants.*

This body is most numerous in the Middle and Western States. In Virginia, where its founders were called to endure so much intolerance, and even cruel persecution, it is, we believe, the most numerous of all the religious communions. Even in New England it is a very highly respectable one. In Boston itself, whence Roger Williams was driven in 1635, it has many large and flourishing churches.

The Baptist churches are distinguished from the other evangelical churches chiefly by their peculiar views of the nature and limitations of the ordinances of Baptism and the LORD'S Supper. On these points their sentiments are too well known to require much notice at our hands in this brief sketch. As to the former, they hold that it should be administered only to believers, and by the immersion of the whole person in water, in the name of the FATHER, and of the SON, and of the HOLY GHOST. And as to the latter, with comparatively few exceptions, they hold that none are to be considered members of the Church, and entitled to come to the LORD'S table, but such as have been thus baptized. There is not, however, a perfect agreement among them on all the subjects connected with the ordinances, particularly that of Baptism; such as the nature of the faith requisite in the subject, qualifications of the administrator, etc. into which we cannot enter. In regard to the LORD'S Supper almost all the Baptist churches in this country hold and practice what is called "close communion," that is, the admission to that ordinance of none who have not been baptized by immersion, and are members of their churches.

They usually administer the Sacrament of the LORD'S Supper once a month, or in two months. It is not customary with them to administer this ordinance to individuals—for example, to sick persons confined to their houses—but to a body of believers assembled in the capacity of a church.

* The reader will keep in mind that we speak of the "Regular" or "Associated" Baptist body. The other branches of the great Baptist family of Churches were estimated in 1848 at 3,563 churches, 2,820 ministers, and 367,560 members.

In the organization and government of their churches, the Baptists are very much like the Congregationalists. A church consists of a number of individuals, believers, who agree to associate together as a church, and walk according to the rules of a Christian life as laid down in the Word of God. The officers of this church consist of a pastor and deacons. The former is expected to preach the Word, perform the work of pastoral supervision, and administer the ordinances. The duty of the deacons, whose number varies from one to seven, is to take care of the poor of the church and assist the pastor in the administration of the Lord's Supper. In the organization of their churches, however, it is customary to invite a Council of ministers and delegates from neighboring churches, for the sake of securing confidence, and promoting Christian fellowship.

Persons are received to church-membership, after baptism, by a vote of the members of the church assembled for that purpose. In this matter, as well as in the exercise of discipline, the Baptists pursue the same course that the Congregationalists do, and which we have sufficiently described in our notice of that body.* In the support of public worship, and all that concerns the management of their church-property, they pursue very much the same course which prevails in most of the other denominations.

Although the Baptists hold the doctrine of the entire independence of the churches, and on this point go further, in theory and practice, than the Congregationalists; yet they have their "Associations" and "Conventions" much after the mode of the Congregationalists. In this way the ministers of certain defined districts, of larger or smaller extent, often meet for their own spiritual edification, and for consultation on those subjects which concern the advancement of the kingdom of CHRIST, in their vicinity, and more extensively. The "Conventions" often embrace the churches within an entire State, as is the case with the Congregationalists. There are more than four hundred Associations in this country; the number of Conventions we do not know. A good deal of missionary business is transacted at the meetings of these bodies.

Whilst the Baptist churches co-operate in several of our general societies, such as the American Tract Society, the American Sunday School Union, the Colonization and Temperance Societies, etc. with all the other denominations, they have many societies of their own. Such, for instance, is the "Baptist Home Mission Society," whose operations are becoming very extensive, especially in the Valley of the Mississippi, and whose receipts last year were \$29,105 and its expenditures \$25,185. Such also is the "American Baptist Missionary Union," whose field of labor is in foreign lands. Connected with this Society there are 17 missions, 303 missionaries and assistants, 148 churches, and 11,534 members, of whom 2,000 were baptized last year. Similar to these Societies, is the "American and Foreign Bible Society," whose field is also the world. This Society's operations are quite extensive, and its receipts annually exceed forty thousand dollars. The "American Baptist Publication and Sunday School Society" is a kindred institution, whose object is to secure the publication and circulation of religious books and tracts, among which are found not only those which advocate the peculiar doctrines of the denomination, but also many which are of a general nature.

Within the last few years the Baptist churches in the North and South have very generally separated from each other, the line which divides the Northern and Southern

* In the American and Foreign Christian Union for March.

States being the line of demarcation. In consequence of this, the churches in the South have now their own "Southern Baptist Convention," with its benevolent operations, at home and abroad, similar to those which exist in the North. The receipts of the Southern Convention were, last year, \$26,970, and the number of its missionaries in foreign lands is now 53, and in the Home field 57.

For many years the Baptists have taken much interest in the cause of education. They have at present the following colleges and seminaries under their patronage and control: viz.

COLLEGES.	
Name.	Place.
Waterville College,	Waterville, Maine.
Brown University,	Providence, Rhode Island.
Madison University,	Hamilton, New-York.
Columbian College,	Washington, District of Columbia.
Richmond College,	Richmond, Virginia.
Wake Forrest College,	Wake Forrest, North Carolina.
Mercer University,	Penfield, Georgia.
Howard College,	Marion, Alabama.
Union University,	Murfreesboro', Tennessee.
Georgetown College,	Georgetown, Kentucky.
Granville College,	Granville, Ohio.
Franklin College,	Franklin, Indiana.
Shurtleff College,	Upper Alton, Illinois.
Baylor University,	Independance, Texas.

THEOLOGICAL SCHOOLS.

New Hampton Theological School, . .	New Hampton, New Hampshire.
Newton Theological Institution, . .	Newton, Massachusetts.
Madison University Theological Department,	Hamilton, New-York.
Furman Theological Seminary, . . .	Fairfield District, South Carolina.
Mercer University Theological Seminary,	Penfield, Georgia.
Howard Theological Institution, . . .	Marion, Alabama.
Western Baptist Theological Institution,	Covington, Kentucky.*
Kalamazoo Theological Seminary, . .	Kalamazoo, Michigan.

The education of indigent young men of piety and talents for the ministry is a subject which has received for years increasing attention in the Baptist Churches in this country.

Such is the sketch of this large, respectable, and influential body of christians which our limits allow us to give. With the exception of the Methodists, the Baptists are the most numerous body of Christians in the land. We are not even sure that we ought to make this exception. The increase of this denomination for the last fifty years has been wonderful, and in the highest degree encouraging.

* The Baptist churches of Ohio have recently withdrawn their influence and support from the Covington Seminary, and have taken measures to found one of their own at Cincinnati.

Fellowship with Christ, leading Christians to Fellowship with One Another.

By the Rev. EDWARD BICKERSTETH, (late) Rector of Watton, Herts.

In conformity with our promise, to give from time to time something on the important and delightful subject of CHRISTIAN UNION, we place before our readers, in the present Number, the beautiful address of Mr. Bickersteth—alas! no more in the land of the living!—delivered last October at the late Annual Meeting of the British Organization in connection with the Evangelical Alliance, at Glasgow. It was one of the last efforts of that excellent man of God, in behalf of an object which was so dear to his heart. It was our privilege to hear his voice often, at the Great Meeting in London in 1846—as well as on many former occasions, when he plead the cause of the Bible, of Foreign Missions, etc. Never can we forget the night which we spent at his house (the Rectory of Watton) in the month of September, during the meeting of the Evangelical Alliance, in London, just alluded to. A very interesting meeting for the promotion of Christian Union had been held at the Town-Hall of Hertford, five miles distant from Watton, which lasted from six o'clock till ten, P. M. There were many delightful addresses. After it was over, many of us went with Mr. Bickersteth to his residence to pass the night. It was eleven o'clock before we reached his house; and it was after midnight when supper and prayers were concluded. So numerous were the guests, that every part of the house was occupied. It fell to our lot to find a place to sleep on a sofa in the library—a very large one, containing, we should judge, eight or ten thousand volumes. In the company were Professors Tholuck, La Harpe and Adolphus Monod, the Hon. and Rev. Lord Wriothsley Russell, (a brother of Lord John Russell,) Hon. Mr. Couper, M. P., Mr. Kirk, and other dear brethren. The occasion was indeed a memorable one. Few ministers in England were more pleasantly situated than Mr. B., and none, we apprehend, felt a deeper interest in the cause of his Master. He was surrounded by a highly interesting family, and an affectionate and pious flock.

"Thanks be to our God that we are permitted to meet together in peace and love at another annual gathering, to promote the blessed objects of our Alliance, and to find our old friends still having these objects at heart as much as ever.

"I suggested this topic to our Council, in the conviction that it is the leading principle of our union together, and in the hope of hearing much that might help us all to obtain these blessings. When requested myself to take it up for your consideration, I still feel that here is one great original fountain of our Alliance, and of the supplies of grace and blessing by which it must be sustained. This fellowship raises us to a higher state than those earthly distinctions which tend so much to keep us asunder, and brings us to those heavenly places in CHRIST, where our oneness is manifest.

"In ourselves there is the very contrast of this fellowship. God is light, and we are blind and in darkness. God is love, and we have the carnal mind which is enmity

against God. As long as we are unconverted and in friendship with the world, we are the children of the devil; and what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

“Hence the necessity of the wonderful mystery of the incarnation of the SON OF GOD, and the redemption obtained for us by our LORD JESUS CHRIST. Thus a reconciliation was provided. He is our peace; and now in CHRIST, we who were sometimes afar off, are made nigh by the blood of CHRIST. But we should, if left to ourselves, despise and reject the wonderful love of GOD. He, in his faithful loving-kindness, calls his people into the fellowship of his SON JESUS CHRIST. They, through grace, obey the calling—they believe in CHRIST—they are justified freely—they are made sons of GOD by adoption, and like his only-begotten SON. The LORD JESUS CHRIST, therefore, taking hold of our nature, and living and dying on earth for us, is the great preparation GOD himself has made for perfect fellowship.

“He has also obtained for us the blessed SPIRIT, to work in us all that on our part is necessary to remove the darkness of our minds, to quicken our dead souls, to draw our hearts to himself, and to impart to us faith, hope and love. He has further given us his Holy Word, in which he discovers to us those excellences which make fellowship desirable to us, and these instructions of their hidden use, by which all visible things become figures of CHRIST and helps to hourly communion.

“But, more especially, the SPIRIT OF GOD teaches us our depravity and great corruption, the vileness of our best works, our total ruin; and then he takes the SAVIOUR’S, and shows them to us. He discovers his suitableness for all our wants, his all-sufficiency and his willingness to help, and his appointment by GOD, his FATHER, for all these blessed ends. He removes all prejudices and unwillingness from our minds; and, drawn of the FATHER, we come to CHRIST, look to him, seek his grace, love him, keep his commandments; and so our happy fellowship with him is begun. So our LORD tells us, ‘If a man love me, he will keep my words; and my FATHER will love him, and we will come unto him and make our abode with him.’ CHRIST and all his people being one—for by one SPIRIT are we all baptized into one body’—fellowship with all the members of that body is inseparable from fellowship with CHRIST.

“We will now proceed to consider *the nature of the fellowship*.

“Communion with the great GOD might be profitably viewed, as it regards each person of the sacred Trinity—FATHER, SON and HOLY GHOST; and one of Dr. John Owen’s best practical works is on this subject, thus comprehensively considered. But the branch of it now to be brought forward for your consideration, *fellowship with Christ*, is quite large enough for all our thoughts at this time.

“1. *We have fellowship with Him*. This was procured for us at a costly price. The LORD JESUS for us emptied himself of his heavenly glory; was made in the likeness of sinful flesh; became a man of sorrows and of suffering; bore the curse of the law; endured the agony of the cross, bearing our sins and atoning for our guilt; and thus he obtained for us a fellowship with Him, being made sin for us, that we might be made the righteousness of GOD in him.

“*We have fellowship with the glorious person of Christ*, GOD and man; and in all he is in that person. All the glories of his Godhead are ours to bless us. All the tenderness and sympathies of his humanity are ours to feel for us. All the unsearchable riches which he possesses enrich us—the treasures of his wisdom, the omnipotence of his power, the fulness and freeness of his love, the spotless perfection

of his holiness, and the sufficiency of his grace. We who believe in him have part in all. God, his Father, in him is our Father. God, his God, in him is our God. His mind is imparted to us; his affections are given to us. His aim and object also have become ours. He is the original fountain; we receive from him a well springing up into everlasting life. He is the express image of God, and we are renewed in knowledge after the image of Him that created us.

"We have *fellowship with all that Christ has done*. Before the creation of the world he thought of us, and his delight was with the sons of men. From the beginning he had his people in his purpose, and they are chosen in CHRIST before the foundation of the world, to be holy and without blame before Him in love. By Him all things were made that are made. On the fall, the promised seed of the woman was foretold to bruise the head of the serpent. For four thousand years increasing light on this hope was given. At length he became man; and the whole life and the death on our earth of this precious SAVIOUR are ours. We have the same interest in his resurrection, ascension, and life in heaven. We have a real fellowship in all. So that the apostle says, 'I am crucified with CHRIST.' We have fellowship with his sufferings; we know experimentally the power of his resurrection; we are quickened together with CHRIST, and raised up together, and made to sit together in heavenly places in CHRIST JESUS. How entire and intimate, then, looking on what he has done, is our fellowship with CHRIST!

"We have *fellowship with all Christ is now doing*. Because he lives, we live also. He is our great Teacher and Prophet, giving us his Word to make us wise unto salvation, and his Spirit to guide us into all truth. We have received his teaching. He is our High Priest within the veil, even appearing there in the presence of God for us, and interceding in our behalf. This is our daily consolation. He is our king on his FATHER's throne, having all power in heaven and earth, and reigning there for us; so only have we might to overcome. Thus, though he be hidden from our eyes, he has not ceased to carry on the most important work for us. And in all that he is now doing we have the most cordial and entire fellowship. Every success of CHRIST in his kingdom is our success. Every conflict and trial is our conflict and trial. What fills a Christian's heart with more joy than the progress of the Gospel? What grieves a Christian more than CHRIST dishonored and blasphemed? How zealously St. Paul maintained this fellowship! He tells us that the great object of his life was to know CHRIST; he assures the Colossians, 'I rejoice in my sufferings for you, and fill up that which is behind of the afflictions of CHRIST in my flesh for his body's sake.' We are the very representatives of him, and bear his image in a world that hates him, and hates us also. Ye are the epistles of CHRIST, known and read of all men. He is gloriously in its fulness the light of the world; we, too, in our meaner measure, given by him, are the light of the world. He is the great preserver of the earth from destruction; we too, in our measure, received from him, are the salt of the earth. His glories, on which we gaze with unveiled face, are reflected from such earthen vessels as ours. His gifts and graces shine forth in his people, the world's blessing.

"We have *fellowship with all Christ will do*. He has mighty regal acts yet to accomplish. He must reign till he has put all enemies under his feet. He will come again in his glory to our earth. This is the blessed hope for which we are looking. He will raise his dead, and change his living saints, and take them to his joyful presence. He will judge and reward them according to their works, and they shall share his joy for ever. But they also shall share in his judgment of others. Know

ye not that the saints shall judge the world? Know ye not that we shall judge angels? And, as his kingdom is an everlasting kingdom, we shall sit with him on his throne, and reign with him in that glory. As he will be glorious in his FATHER's glory, so we shall be with him, beholding his glory, and he himself shall call us to enter into his joy, and so shall we possess life everlasting. Thus are we heirs with GOD and joint-heirs with CHRIST, and have fullness of fellowship with CHRIST.

"2. The LORD JESUS CHRIST *has also fellowship with us.* In everything we are, in everything we do in his name, in everything we suffer for his sake, he sympathizes. Very many are the gracious assurances of this fellowship. The way in which he feels any injury done to his people is strongly and explicitly stated. He that toucheth you, toucheth the apple of his eye. So when Saul persecutes the disciples, a voice from heaven arrests him: 'Saul, Saul, why persecutest thou me?' He passes through all trials with them. 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.' If Satan specially tempts, the LORD foresees it with watchful eye, and his ready prayer rescues us from danger. (Luke, 22: 32.) In all their temptation he also sympathizes, being touched with a feeling of their infirmities, and not suffering them to be tempted above what they are able to bear. In all their afflictions he is afflicted. In passing through the valley of the shadow of death, he is with them, and he stands ready to receive their departing spirit.

"This fellowship is everything to us. CHRIST is all in all to every believer,—wisdom, righteousness, sanctification, and redemption. By CHRIST's power and strength we are strengthened for every duty and every suffering. Everything requisite for each member of the one mystical body, the Head provides. He cannot lose any member of his own body. Not the least. All would be imperfect if one were wanting. He has engaged, therefore, that none of his sheep shall perish, nor any pluck them out of his hand. He has promised, 'I will never leave thee, nor forsake thee, so that we may boldly say, the LORD is my helper.' This is the common portion of all who trust in the Lord JESUS,—of all who love him in sincerity. It is not confined to country, color, nation, or tongue; it is not the exclusive privilege of any form of the Christian religion, or denomination, or peculiarity of church government. The HOLY GHOST gives this fellowship from CHRIST himself to all who hold the Head, from whom the whole body is fitly joined together, unto the edifying of itself in love. Wherever there is an invisible but real communion with the FATHER, SON, and HOLY SPIRIT, there is CHRIST in us, the hope of glory, and all these rich blessings.

"How can we but long to communicate these rich blessings? The more we know and enjoy them, the more we must seek that others should share our joy.

"This fellowship, then, necessarily LEADS ON TO FELLOWSHIP WITH ALL OTHERS PARTAKING OF IT. The nearer we come to one common centre of attraction, the nearer we come to each other. The spiritual attraction of cohesion indissolubly unites together those who abide in JESUS. The apostle John distinctly teaches the connection between fellowship with CHRIST and fellowship with one another, when he says, 'That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the FATHER and with His Son JESUS CHRIST.'

"*The mind of Christ, imparted to Christians by the Holy Ghost, leads to this: If*

we have fellowship with Him, we walk in the light as He is in the light; and so we have, as St. John says, fellowship with one another. We all walk as He walked, and so are brought together in the most important ways of CHRIST. Whatever He loves we shall all love. He has a sincere love to all the world.

"This mind is communicated to us. We have something of this love. He has a special love to his own people,—having loved his own which were in the world, He loved them to the end. We have oneness with CHRIST, and know we are passed from death to life, because we love the brethren. No Christian can see or hear of good in another, but his heart, like his Master's, is drawn out in love to that person. If there be any act of self-denial—any special sacrifice—any token of glowing love to JESUS in another—I appeal to your hearts, does it not delight you? If there be any suffering for his name's sake, are not your special affections drawn to him? From the beginning, 'see how these Christians love one another,' was their distinguishing character. Oh, that it may be revived fully in these days again, when, because iniquity abounds, the love of many is waxing cold.

"A glorious unity does in reality subsist in all the true disciples of Christ. We may see in this the many all-important things in which they are one. *Their greatest principles are the same.* They all know that they are lost sinners, undone by nature; they have all been born again, and quickened by one Spirit, from a common state of death in trespasses and sins. They are all saved by grace, through faith; they are all walking in one way, with common dangers and difficulties, and looking for a common deliverance from one Redeemer. They have all one eternal home, to which they are tending, and where they hope to dwell together for ever. But I need not enter into the fulness and comprehensiveness of those uniting principles which the apostle has so clearly stated in the fourth chapter of the Ephesians; he charges them, speaking the truth in love, to grow up into him in all things. *Their character in its main features is the same.* All are penitent believers, having access by CHRIST, through one Spirit, to the Father. They have all real feelings of abasement, contrition, and humiliation before God. They have all one only confidence, CHRIST JESUS the Lord, their righteousness and strength. They are feeding daily on the same bread of life, drinking daily the same living waters; they have one supreme love to their Divine Saviour, and one warm heart to all who love him. They are each trying daily to walk with God. How excellent are those things in which their character is common to all. So *their sufferings and their temptations* are the same. The flesh tempts in each; the world hates them all; the devil seduces them all; their worst enemies are thus fighting against each and all. In the world they all have tribulation; in CHRIST they all find their true peace. How can they but sympathize with each other, then, in their trials and deliverances? It must be so: 'Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it;' and this, because one life runs through the whole body by its being united to one Living Head. The *very differences* do not destroy, but increase the reality and blessedness of the fellowship. The body is not one member, but many, and the differences of the members form the beauty, the usefulness, the strength, the comfort, and the glory of the one body. If they were all one member, where were the body? Oh the beautiful diversity of gifts, of wisdom, knowledge, faith, love, experience, meekness, patience, gentleness, firmness, learning, and grace, which God bestows upon his people!

“Nor do their infirmities destroy their fellowship. The strong are not to please themselves, but to bear the infirmities of the weak.

“*The blessings which Christ gives to all his people are in their very nature diffusive and communicative*; and so fellowship with Him leads to fellowship with others. If we have communion with the grace of our Lord JESUS CHRIST, who can but see that it is the very nature of grace to be communicative of good, and this, overleaping all impediments, to the unworthy? CHRIST's grace to us superabounded when our sins abounded. He shutteth his eyes from seeing sin where he has loved, pardoned, and accepted. Thus, in his last prayer, (John, 17,) not one fault of his disciples is mentioned. If we have fellowship with CHRIST's love, we shall love as he does. His love has heights and depths, and lengths, and breadths which pass knowledge. True love, then, like his, covers all, believes all, hopes all, endures all. If we have fellowship with CHRIST's self-sacrifice, we shall empty ourselves of our own glory, and look not on our own things, but on the things of others also. Assimilated into the very likeness of JESUS, we shall become his vessels of mercy to bear his name before men.

“Nor will even real impediments stop the ever-flowing streams of love; they will wind round them, and rise above them. Where men really have the root of the matter, and live before God, they may yet have many things in them which are real impediments to love and communion; but they will all, in the issue, be overcome. These impediments arise from remaining corruption, ignorance, natural ruggedness, prejudice, partialities, and narrow-mindedness; but let us see that they are really trusting in CHRIST, and loving him, and then love that which is his image in them. CHRIST has given his grace to them,—that should be enough for us. He loves his people of every name—of every denomination—though he sees infinitely further into our weaknesses. His eyes are as a flame of fire, he searcheth the reins and hearts, and yet he loves us. Oh, the surpassing love of JESUS! He gives them real fellowship with himself, how can we withhold it? The defects, and wounds, and sores of a member, do not lead us to cut it off, but to special tenderness. So should it be among the real members of CHRIST; each member is dear and precious to the Head, and it should be, therefore, to all the fellow-members. If it be the least toe that has an injury, the head stoops to it—the body bends—the leg lifts it nearer—the eye closely surveys it—the hand ministers the best relief—all is sympathy, interest, and care. God gives us this enlarged sympathy, interest, and love, for all the members of CHRIST's body.

“Many deficiencies may well, for a time, be borne with, rather than multiply divisions. There were great deficiencies in the temple service after CHRIST's resurrection, and yet, till the apostles were persecuted and cast out, they attended that service. Do not let us be stumbled and offended with lesser deficiencies in our respective bodies, and hindered from full communion with them.

“In short, the Scriptural principle, which has ever appeared to me conclusive as to my duty to join my brethren in our Alliance fellowship, is the plain direction, ‘whereto we have already attained,—let us walk by the same rule—let us mind the same thing.’

“But the fulness of CHRIST, and the fellowship with that fulness, most of all helps us to fellowship with others. The gushing fountain springs of mighty rivers come not originally from the basin where they are first visible. They have a secret connection, unseen but constant, with a hidden, unfailing, exhaustless reservoir, in unknown distance and depth. By continual supplies, thence received, the fountain

overflows, and the stream flows on, and comes into fellowship with other streams having a similar reservoir, and at last they all unite in the mighty ocean. So let us all draw from the hidden, unsearchable fulness of CHRIST, the exhaustless reservoir hid from the eye of flesh, but known to the eye of faith; and we shall come in due time, after refreshing many a thirsty land in our way thither, into the full ocean of joy prepared for the whole Church of CHRIST."—*Evangelical Christendom.*

Real and Consistent Benevolence.—The Right Spirit.

A few days ago one of the secretaries of the Society received from a comparatively young man in one of our large cities—we will not say which—the sum of \$100, to be forwarded to the Waldenses, to support colporteurs in spreading the Scriptures in Italy. This same friend gave to the Foreign Evangelical Society, in the course of four or five years, several hundred dollars. In a note which accompanied the donation just named, and which contained some information that was desired, this liberal donor, with great modesty and propriety, says a few words respecting himself, which we think it will do nobody any harm to read and prayerfully ponder:—

"As you may be disposed, in private or public, to speak of my case, on some proper occasions, in order to provoke other prosperous Christians to go and do likewise, (without, however, mentioning my name,) I would say that, when I began business it was with the intention and hope to become rich. A year afterwards I became, as I trust, a Christian; and about the same time met with 'Cobb's Resolutions,' which I adopted. Some four or five years later, I read 'Norman Smith's Memoir,' and also Wesley's 'Sermon on the use of Money,' which led me to devote all my gains to benevolent uses, reserving to myself \$5,000* whilst I remained unmarried, part of which I have bequeathed to relatives, and the remainder to benevolent societies.

"Up to this time, (about sixteen years,) by the grace of God,—nothing else—I have given about \$24,500 to benevolent purposes, and lent about \$500 to those in need, which has not been returned—making in all about \$25,000.

"N. B.—Why I have been enabled to remain so decided in adherence to my resolutions, and consistent in my life, may be owing to the fact that, before I became a Christian, and since, I have been a diligent reader of Tracts, the Bible, etc.; also regular in hearing the Word preached; also connected with Sunday Schools. I began the world with what I had saved by two or three years' service in a store; always have been, and still am, industrious and economical. Pray for me that I may be spared to be useful."

What an example of steadfast, persevering determination to live a life of beneficence, does this brief story reveal! And we can say with truth that we have seldom, if ever, seen a more simple-hearted, humble, spiritually-minded, happy Christian. He is a member of the Methodist Episcopal Church. Did

* This is just about the amount of capital which his business requires.—*Ed. of A. & F. C. U.*

all the professed followers of the SAVIOUR in our country possess such a spirit, how abundant would be the means for the prosecution of every good enterprise whose object is to build up the kingdom of God, whether at home or abroad !

Our Own Operations—Home Field.

Aspect of our Work at the South.

Letters from the Rev. Mr. Norton, Corresponding Secretary of this Society, have been received to the date of March 18th. He was then in New-Orleans, and about to leave on his homeward route. His statements in relation to the prospects of our cause in that region are quite encouraging, both in respect to the interest excited among the churches, and the response made to his appeals for increased exertions. We are gratified to learn that the health of this excellent brother has been materially benefitted by his Southern tour, and we hope soon to have the pleasure of announcing his complete restoration.

German Mission in New-York.

Dr. Freygang states that the little flock of converts under his care is increasing in numbers and activity. Several new members have been added, whom he believes to have become sincere disciples of the Lord JESUS. "In forming the Sunday-school," says Dr. F., "we have met with great obstacles in the difficulty of obtaining Sunday-school books. The congregation at present consists of twenty-five families." Hindrances are sometimes experienced in this work by our missionary, from the well-meant, but ill-advised movements of others besides the Romanists; but, on the whole, there is great reason for gratitude in the success and encouragement that are met with in this field of labor.

German Mission at Newark.

The following is an extract from the report of one of our missionaries in this locality:—"During the last month we have enjoyed great blessings in our Free German Church. Seven Roman Catholics have connected themselves with our congregation, fully convinced of the truth of our religion, and others intend to join them shortly. I have had much success in visiting the various families at their own houses. Yesterday, being Easter Sunday, nearly one hundred persons attended our services, and we administered the LORD'S Supper to thirty-five or forty communicants, all of whom seemed deeply sensible of wretchedness, and the richness of Divine mercy. I beg that you will continue to send up your prayers to the LORD, in connection with my own, that he may be our help in future time."

Irish Mission in Western New-York.

The following is an extract from a letter recently received:—"I have had some very interesting interviews with Roman Catholics, and in the course of my visits have found some Irish Protestants who have not entered a place of worship for many years. Within the last week I have succeeded in obtaining a place to preach to these people, and on Thursday evening, though the weather was extremely wet, thirty-seven of them gathered to hear me. I preached on the parable of the Prodigal Son. The majority of my hearers were Roman Catholics. After the sermon they all reverently joined in prayer, and their hearty Amens were very pleasing. They expressed much gratitude, and it was rather amusing to hear the simplicity of their thanksgiving to the LORD for having sent them an Irish minister. On Sunday, at four o'clock in the afternoon, I preached again in the same place, there was a very respectable congregation, many of whom were Roman Catholics. The Rev. Mr. T—— told me this morning that he had seen some Protestants at his meeting yesterday who had not attended for a long time. He mentioned their names, and I found that they were those whom I had visited last week. I had a very close conversation with a very intelligent-looking young man, a Roman Catholic. He spoke much upon the divisions in the Protestant churches. I proved to him that there were *internal* divisions in his own church, and showed the reasons why these were not allowed to manifest themselves—the policy of the clergy, and their dominion over the rights and consciences of the people. I also showed him that those divisions to which he alluded in the Protestant churches were not occasioned by a difference of opinion on matters *essential* to salvation—that they all agreed on *one* grand essential, the blood of JESUS CHRIST, as the sinner's *only* foundation for hope. After having had a conversation of an hour and a half with him, he said that he was perfectly satisfied with the explanation I had given. Since that conversation I have preached three times in this village, and he was present on every occasion; and yesterday (Sunday) he walked with me from the meeting, in the sight of his Roman Catholic neighbors, while I conversed freely with him on experimental religion."

French Mission in Vermont.

Mr. Moraine writes—"In my last report I told you that the work of the LORD was yet in progress in this field. I am happy to state that this continues to be true; there have been, we believe, six conversions of late, all among heads of families. I will give you the answer made to me recently by one of these individuals; he was converted about three weeks since, and I had not met with him since his conversion. After the usual salutation, I inquired, 'Well, brother, what have been your feelings since your conversion?' He looked up with a smile, and replied, 'My feelings are so changed

that I am astonished myself. Before I was converted I always hated some one, now I love everybody.'

"The work throughout the winter has been advancing principally on the borders of Berkshire and Montgomery counties. There seems to be something of a stir in the town of S——; the people have several times sent word that they want me to come and preach to them, but I declined, thinking that if they were in want of the truth they might come here for it. I thought it was not right to deprive the people of this place of the means of grace for the sake of those who had not anxiety enough to come here for it. Finally some of them came and attended our meetings, and very kindly requested me to go and preach the Gospel to them, for, said they, 'we are in great need of it, as the Bibles and Testaments you have spread among us have shown us that Romanism cannot save us; and we want a better understanding of Scripture than we have had, that we may know what to do to be saved.' I accordingly went a week ago last Sabbath, and preached to a congregation composed principally of Romanists. It was in a school-house, pretty well crowded with French people; I think there were in the house but eight or ten who were not Roman Catholics.

"I may here mention a circumstance of a rather striking nature. A man who attended all the meetings on the Sabbath, and heard me preach, died on Monday night. I was called upon to preach his funeral sermon. I accordingly went, and improved this noble opportunity of laying Gospel truths before the people present, which was the means of bringing some of them to hear me preach at this place last Sunday, and listen to another portion of Gospel truth. They requested me to be there next Sabbath.

"As it regards your missionaries, brother G—— and brother C—— (a very promising young man among us) are very much engaged in the work, going from place to place, holding meetings on the Sabbath and on week-days, and visiting from house to house. The young man I have just spoke of was, last Saturday at our church-meeting, licensed to exhort and improve the gifts God has given him."

Report of an Irish Colporteur-Evangelist in the City of New-York.

Since my connexion with the Society, and the commencement of my humble missionary labors, I have daily witnessed the success of our dear cause, and the triumph of God's blessed Word over Papal error. Accordingly, it becomes no less my delight than my duty to state to you the progress of this glorious work, together with the manner in which I approach my Roman Catholic countrymen—the Irish—and draw their attention to the truth of the Sacred Scriptures.

Many poor souls, heretofore contented to live in Romish delusion, and

loth to exchange the facility of sinning, with the easy terms of forgiveness which the Church of Rome extends to her deluded votaries, for the deep contrition, self-denial, and sincere repentance for sin inculcated in the Bible, have, like myself, come out from her for ever, and are now members of the several Evangelical Churches in this city. For all this, next under God's sovereign will, I return thanks to the Society in using means so efficient for promoting the knowledge of Divine Truth. The zeal and abilities which my missionary brethren among the Irish manifest, in teaching them the religion of the Bible, and in exhorting them to follow its precepts, are intense and praise-worthy.

I find little or no difficulty in addressing the Roman Catholics of my native country.

Acquainted with the Irish language, and understanding their cherished customs and turn of thought, I find ready access among Irishmen of all ranks. They welcome me, and we soon enter into free and familiar conversation. The condition of Ireland, and of the Irish, is generally brought up first for discussion. From considering the subject in a political point of view, I proceed gradually to invite their attention to an examination of the influence Popery exerts over our unhappy country. They eagerly enter into it, and in nine cases out of ten, before we part, I succeed in convincing them that Rome, not England, was and is Ireland's worst foe. At parting I receive an invitation from one or more of them to call again at their houses, where I am sure to meet with six or eight more, ready to hear me, and anxious to be instructed. I open the Bible in their midst, read two or three chapters for them, explain to them any portion of it which they may not, at the moment, understand, and always avoid giving them offence by hurtful and unnecessary remarks. Their deep attention, and the air of reverence with which those unlettered men listen to the reading of God's Word, show how heavenly a change would its free circulation among them produce. Let no man say that Irish Roman Catholics in this country will not be found to listen to the reading of the Holy Scriptures; but rather let it be said that the men and the means best calculated to reach them are too sparingly put forth. I have, during the last three months, read the Bible in several Roman Catholic families, without the slightest attempt made on their part to interrupt me. On leaving the house I ask if they would not like to keep and read so good a book. They at once express their willingness to read it, and their thanks for receiving it, and in this way I leave with them several New Testaments.

There are, unhappily, several persons in this city who have stepped from Popery into infidelity. With those I have most trouble, and truly their state is desperate and deplorable. However, I seldom fail to gain their ear, and reason with them on the awful danger of their present course of living. Their uniform reply is, "Let us alone. We are convinced that the Roman Catholic religion is false and corrupt, therefore every other religion can be no better." I answer, "My friends, you are, I believe, greatly mistaken. There is such

a thing as a false religion and a true religion. You were never taught the principles of true religion. I am sure you would not come to the conclusion of never handling any money at all from the fact that counterfeit money was once imposed on you. The religion you and I were taught early to believe in is not true. It is like the counterfeit money. It takes indeed the form and superscription of the pure coin, but the moment you ring it upon the 'Rock of Ages' you become convinced of its spurious nature and inward impurity.

"Take up the Bible—make it your study—and when you have attentively perused it you will not say that, because 'Popery is corrupt, therefore every other religion can be no better.'"

With these and other like arguments I not unfrequently induce those whom Popery has driven into infidelity to search the Sacred Volume. O how alarming is their state, and how clearly exemplified in them is the saying of Blanco White, "Between Popery and infidelity there is but a single step." I derive considerable advantage from my acquaintance with the Greek and Latin classics, in being able to prove many points more fully, and also to beat back the vain attempt made by some Roman Catholics, to find in the dead languages a warrant for the many absurd doctrines and practices of their church. But chiefly am I strengthened and consoled by the many Divine assurances of support from the glorious "Author and Finisher of our faith," who will not leave His little flock, but has promised to those who hold the "faith once delivered to the saints, that He will be with them always, even to the end of the world." In Him, therefore, let us trust. Let the Great Jehovah be our Captain, and let us be assured that, if we are true to the great and sacred trust reposed in us, we shall prevail in the mightiness of that Truth which is from above—which is—Himself.

P. J. L.

New-York, April 8, 1850.

If any one desires to know *how* our Society can reach the Irish Roman Catholics in this country, the preceding report will inform him. Had we such laborers in sufficient numbers, and the means to support them, the Truth would soon make great progress among this numerous portion of our population. No common colporteur, however, will do for this work.

Operations of the Society in the Foreign Field.

Evangelical Society of France.

The following letter from the Committee of the above named Society will be read with interest. It will be seen that our brethren in Paris greatly need the continued assistance of the friends of evangelical missions in their important work.

Paris, January 10, 1850.

DEAR SIR,—The interest you take in the labors of the Evangelical Society, the ready kindness with which you promoted the mission of our colleague, the Rev. L. Bridel, when he visited the United States, your endeavors to obtain for us the aid of the Foreign Evangelical Society of New-York, make it a duty as well as a pleasure for us to forward to you some intelligence of our Society's proceedings.

We are now in the season when the work of evangelization regains new activity. On account of the interruption of agricultural labors, our evangelists in Haute-Vienne, Yonne, Charente-Inférieure, and in general all those who are employed on rural stations, have much more opportunities of gathering round the Word of God the inhabitants of the communes in the neighborhood of the principal stations. It is needless to add that they are exceedingly zealous and eager in availing themselves of these opportunities, so to say, they multiply themselves in order to satisfy the numerous wants which arise around them. This is the season when worship is everywhere regularly attended; when the familiar meetings held in the evening by our evangelists in the surrounding villages are more frequent, and when they also multiply their visits of evangelization to the different families. This is also the time when the divers schools of children and adults, and Sunday-schools fill with pupils, when the colporteurs travel most about the country, disseminating abundantly the Holy Scriptures, and religious tracts are put into active circulation by our ministers, evangelists and school-masters.

To these ordinary means of evangelization, our fellow-laborers in Haute-Vienne have added others, which, though not entirely new for them, yet acquire great importance from their having determined to use them more generally than heretofore. In a letter they wrote to us some time ago, they give us the following account of their plans:

"It has been decided that the evangelists in Haute-Vienne should frequently visit their colleagues' stations for the purpose of evangelization, and that they should frequently preach in each others' stations. Of course in these mutual exchanges of preaching, the pastors will endeavor by all means in their power, such as visits to families, meetings, &c. to produce a salutary impression on the souls provisionally confided to their care. We mean to give as much solemnity as possible to the religious worship celebrated in the place and on the day we have our general conference. As usual, we shall partake of the communion in the presence of the assembly; this always produces a sweet impression on the mind. Several of us will speak, explain the Scriptures, address exhortations and narrate interesting and edifying facts. This took place at our last conference at Rous-sac. The meeting was numerous, and the people seemed satisfied with all they had seen and heard in the course of the evening. Such are the extraordinary means of evangelization we intend to put in use."

These means have been used these two months in our great centre of evangelization in Haute-Vienne, and although this space of time is too short for these means to have as yet produced any important results, nevertheless some fruits are manifest, and it seems that the Spirit of the LORD begins again to breathe on their labors. The letters we receive from our friends of Haute-Vienne are most encouraging. The following lines from the pastor of Villefavard will surely interest you:

"This station is certainly giving some signs of spiritual progress—the progress is slow, but sure. Many persons are in a very serious state of mind; they dare not yet partake of the Holy Communion, because they do not feel sufficiently prepared, but I have great hopes of soon having the joy of seeing them join the Church of JESUS CHRIST. Our Sunday-school is also very interesting. In this

severe winter I have sixty-five pupils, many of them have to come the distance of three miles, and they are always at school at half-past seven in the morning. Many of them appear to understand the explanation of the Word of God, and to be deeply impressed with its contents. Our meetings for worship are very numerously attended. When I see all these people crowding together to hear the Gospel preached, I always say to myself, that certainly the LORD has merciful views towards the Commune, and that sooner or later a great many souls will be brought to the knowledge of salvation through CHRIST. We have much need of praying with renewed fervency; pray also for us, that our God may manifest his elect among us."

Our friend ends his letter by asking us to admit, next autumn, into our Normal School, two youths of Villefavard, of the aptitude and piety of whom he gives the best testimony, and who really seem to have great talent and inclination for the profession of school-masters, but their parents are too poor to pay the expenses (four hundred and eighty francs a year.) We should very much wish that the state of our finances could allow us, when the time comes, to make some sacrifices in their favor. If such were the case, six youths from our stations in Haute-Vienne would have been educated in our Normal School for becoming school-masters. You surely know that among the school-masters employed by us, there are already four who are natives of Haute-Vienne, and whom we may consider as the first fruits of our labors.

This renewed activity in the work of evangelization extends also to the departments of La-Manche, Charente, Charente Inferieure, La Sarthe, l'Orne and L'Yonne. In the latter department our labors extend in the most rejoicing manner in the neighborhood of all our stations, Sens, Villeneuve, St. Maurice, Aillant, Auxerre. We shall only quote a few lines of a letter from the pastor of Auxerre:

"I visited Chablis last week. As I had not been there for some time, and few persons knew of my arrival, I did not think it possible to hold a meeting on the same day. But at six o'clock, while at the inn, I was informed that a crowd was gathered before the door notwithstanding a heavy rain, and that they would be sorely disappointed if I were to go away without addressing a few words to them. That being the case, I caused the doors of the room where we provisionally hold our meetings, to be opened, and I held there a meeting, at the close of which I sold several New Testaments and made an abundant distribution of tracts. I do not know as yet what to say of the movement at Chablis, except that it has all the characters of a popular movement. They are now signing a petition, with offers and engagements, to obtain there a school. I go to Branchy every fortnight, and to Apporgny every week as heretofore. Last night I preached in those two places to very crowded meetings; at Branchy especially the audience was the most numerous I had yet seen. I have rented there a large room, which the inhabitants have arranged and furnished for the meetings. They have engaged to pay half the rent. At Auxerre the meetings are well attended, and I think it likely they will be so the whole winter. Last Sunday evening, without any particular cause, there was one of the most crowded meetings I can remember. The men who had left us for the clubs come again and take their old places. A considerable number of Bibles have been sold lately. The school-master and mistress have in their two schools more than one hundred pupils. The schools go on very well indeed."

If the work of evangelization has received a new impulse in the departments, it has not remained stationary in Paris. Besides the schools in the Faubourg du Temple, attended by eight hundred pupils, which we have taken under our patronage since the beginning of the

present year, the Evangelical Society has just founded a girls' school in the Faubourg St. Antoine. This school, attended by more than one hundred girls, is under the care of an intelligent and pious mistress. We mean to avail ourselves of these new premises to establish there regular religious meetings, and we are happy to be able to do so without any augmentation in the expense we are at for the school. Some clergymen residing at Paris have willingly offered to preside at these meetings. We have every reason to hope that this new undertaking in one of the most densely populated districts of Paris will not be less abundantly blessed than the more ancient one in the Faubourg du Temple, in connection with which there is a fair congregation, chiefly from the working classes. We had great hopes for a work undertaken about six weeks since in the Faubourg St. Marceau, by our fellow-laborer, the Rev. Mr. Pilatte. We have not yet lost those hopes, though the work is at present interrupted. Mr. Pilatte had rented in the Rue de la Arbelète, very convenient premises, where twice a week we held evening meetings, which, from the very beginning, and though they were not extensively known, were attended by two hundred persons belonging nominally to the Roman religion, but who showed by the earnestness and attention with which they listened to the exposition of the evangelical doctrines, how much they were disgusted with and tired of the superstitions in which they had been brought up, and how much they were inclined to embrace the truth. But, alas! the meetings have been interrupted. They have been lately closed without any form of trial, by a decree of the Préfet de Police, and that although Mr. Pilatte's meetings were positively meetings for the purpose of worship, with prayers, preaching, singing, and all subjects of controversy or politics were studiously avoided. Our hearts are full of sadness at the sight of an act so odiously arbitrary and of so manifest a violation

of our Constitution. But if we are sad, we are neither discouraged nor cast down. We feel that this position obliges us to serious duties, and we will accomplish them whatever the cost may be. We are prepared to expose ourselves to danger, to prison, and to claim energetically the rights of religious liberty so daringly violated. We therefore ask our brethren in the faith to assist us with their prayers and sympathy. We claim also the assistance of their Christian liberality; for the obstacles raised against the work of evangelization, not only in Paris but in other places, will certainly demand an increase of expenditure.

But even were the expenditure not to increase, and the newly raised obstacles to be overcome more easily than we dare hope or expect, we should nevertheless be in pressing need of asking for some pecuniary assistance from our friends of North America. We cannot as yet expect any help from the Catholics who join us, for they have not yet understood that it is their duty to support, by sacrifices, the new worship they have joined. We cannot either, expect from the Protestants much more help than we have received from them till now. We are therefore obliged to apply to our foreign brethren, in order to make up for the insufficiency of the resources from our own country.

In our bulletin of October 15, we said that in order to balance these accounts of the year ending April 15, 1850, we wanted 114,000 francs. Since then we have received some assistance, so that now we are in need of 95,000 francs only to balance our accounts. If we may calculate, by our ordinary receipts, we may say that we hope to be able to collect in France about half that sum. You see, dear sir, nothing but the help we hope to receive from our foreign friends can save us from a considerable deficit, and furnish us the means of giving to our labors the extension so urgently required by the circumstances of our country. We say that we hope to receive this assistance, for we

are ever mindful of the tokens of sympathy showed to us by our friends of the United States, and we are sure that sympathy has not diminished, and that the evangelization of France is still the subject of their prayers and interest. With perfect confidence, therefore, we state our

wants to you, and we beg the continuance of your help and of that of your people.

Receive, dear sir, the cordial assurance of our brotherly and Christian regard.

For the Committee of Administration.

DE PRESSENSE.

The Reverend R. BAIRD, New-York.

Extracts from a Letter from the President of our American-Swiss Committee at Geneva.

The following extracts from a letter from Col. Tronchin will be read with interest, as containing views of much importance respecting the true mode of prosecuting our work in foreign lands, as well as facts of an encouraging nature :—

“ It has always appeared to us very advisable, in all that concerns the direction of labors which have for their sole end the advancement of the kingdom of God, when it is possible to guide our steps by the light of the experience of resident Christians, or those living in the neighborhood of the district where we contemplate working. If, to-morrow, the LORD should place it in the hearts of some Europeans to send missionaries to any point in America, we would find it advantageous, and even indispensable, to confide the immediate direction to an association of Christians who might be found in proximity to the field whose evangelization was intended. It was because it attempted to act otherwise that the Society of Missions at Lausanne gradually declined, and ended by dissolving. The missionaries found themselves too isolated, and the Christians of Lausanne unable to give them advice. The reverse was the case with Canada, and when Messrs. Court and Taylor of Montreal came to Geneva a few years since, in order to arouse the interest of Christians in behalf of Canada, it was agreed upon by common consent that part of the Christians of Geneva should be confined exclusively to the choice and preparation of laborers, to sending them to America, and to collecting some funds for their support; but that, when the laborers should have reached their destination, it should be the duty of the Committee of Montreal and the College of Evangelists to take charge of all the practical direction, as well as of the administration of the Mission.

“ Such was the principle which animated both Messrs. Baird and Kirk, when they came a few years since to the Continent, and the members of the American Swiss Committee. Desirous of responding to the interest felt by the Churches of America for the old Continent, and to be useful for the advancement of the kingdom of God in Europe, we accepted the appointment of Executive or Administrative Committee in Europe of the Foreign Evangelical Society of New-York. Our work has embraced two objects: *First*, to form a company of Evangelization sustained immediately and solely by the churches of America. This was the special work of the American Swiss Committee. *Second*, to be able, when appeals for assistance should be addressed to America in behalf of such or such a Christian work on the Continent, to examine conscientiously, by visiting the very places ourselves, the principles, circumstances, and method of operations of these different societies. We thought that there was a great advantage in being able to present a well-considered opinion on such and such a work, to the Foreign Evangelical Society of New-York. It is evident

that these two objects could not, and cannot, be attained but by yielding complete confidence to the American Swiss Committee. It was therefore judged proper that it should be composed of Christians well known as to their belief in the fundamental doctrines of Christianity, as to the liberality of their views on Church questions, as to their practical experience, and, lastly, as to their different nationalities. Such were the bases upon which our committee was constituted, and we may say, with gratitude to God, that until the present time we have not deviated from any one of these principles.

"On the one hand our Committee of Evangelization, properly so called, has conceived it their duty to choose their field of labor in the districts left vacant by other societies. Thus, for instance, the country between St. Etienne, and Clermont in Auvergne, not having been explored by any other society, and being full of ancient associations accompanied by interesting circumstances, we possessed ourselves of it. We maintained there, during the past year ending April 1st, 1849, nineteen agents. This district, formerly subject to Popery, gives promise of a happy future, and already several of these agents are children, according to the faith, of evangelists, who, for ten years, have labored in that country. It is so also with the stations in Provence. In this vast and interesting country of more than 1,300,000 inhabitants, which is at the entrance of Piedmont opposite to Italy, bordering upon the Waldensian valleys, covered still with the ashes of so many tens of thousands of martyrs, and which had been almost entirely forgotten by the Christian societies, the American Swiss Committee maintains nine agents. But here already we can present results which will be understood by the churches of America. One of the churches composed of provincial proselytes at Cannes, has just announced to us that it is in a condition to emancipate itself, and to furnish the funds necessary for its own worship. It has called Mr. Bettex, one of the agents of the American Swiss Committee, who henceforth will cease to be sustained by the funds from America. At Nice, (Sardinia,) the labors of the Committee have been crowned with an equal success; the congregation, formed by four years of toil, has requested the American Swiss Committee to furnish it a pastor, Mr. Mayer; it will provide the means necessary for his support.

"You see, therefore, that our wish and our aim is to see churches forming themselves in the midst of Roman Catholic populations, to sustain them for some years, and to do our utmost to enable them to emancipate themselves and follow the only true principle, namely, that each church ought to support its own pastor. Take notice, moreover, that, as our American Swiss Committee has been unwilling to adopt any exclusive principle with respect to the organization and constitution of the churches, we must necessarily expect that some will be Presbyterian, and others Congregational.

"Observe, again, that, as we act almost exclusively upon populations wholly Papal, we must expect that the churches which arise out of that element will have a character more or less different from that which we find in Protestant districts, where frozen forms have taken the place of life.

"Another principle, which our Committee desire to see more and more pass into practice, is, to incite, by all possible means, spontaneity in all the members of these small congregations. As at the present period we are not called upon to behold, as at the time of the Reformation, entire communities embracing more or less the truth, but on the contrary, we are called upon to see only individual works, it is indispen-

sable to accustom each little group of revived Christians to draw regularly from the Word of God the means of edification. The evangelist, the minister of the Gospel, itinerates amongst these different groups, and discharges, more or less, the functions of the Bishop, in the scriptural sense. You perceive without difficulty that this kind of labor, which presents an immense future, is not always suited to produce immediate fruits, such as are capable of exciting great interest among those who hear accounts of them; but you will perceive likewise that each of these small groups, which I will compare to three, or four, or five faint flames, are destined, if the Lord in His goodness deigns to pour upon them the oil of His grace, to produce hereafter revivals which will strike a deep root. As far as our resources permit us, we take pains to establish schools which may in future produce great blessings. This youthful population is educated under the influence of the Gospel. Several of our school teachers and school mistresses are themselves children in the faith of our evangelists, and, as they have come out from Popery themselves, they can the better appreciate all its dangers.

"During the last few years we have had but a few colporteurs depending directly upon our Committee; the Evangelical Society of Geneva furnish us with them, and we confine ourselves to paying a certain sum at the end of the year. For three or four years we sustained colporteurs in Belgium; but we discontinued it last year on account of our lack of the necessary means for doing so. You observe that it was indispensable to use great economy, in order that with less than 4000 dollars we might support twenty-six agents, of whom nine were ministers of the Gospel. When we speak of the past year, we mean that ending the 1st of April, 1849."

* * * * *

Col. Tronchin next enters upon the subject of spreading the Truth in Italy, and gives some very interesting information respecting the Italian Committee at Geneva, which we cannot publish, from prudential considerations. His concluding remarks on this point are as follows:—

"This is a summary of what has been done: It was resolved to print the first three volumes of the Italian translation of the History of the Reformation of Dr. Merle d'Aubigné. This was accomplished to the number of 3500 copies; half of these copies have been scattered in various bookstores, and are by this time offered for sale. One of our agents has started with the remainder of the boxes for . . . in order to be able to provision . . . and profit by certain circumstances, which permitted us to penetrate into that country.

"Dr. Merle d'Aubigné, by request of the Committee, has composed a very eloquent dedication of his work to the people of Italy; it has been translated by one of the ablest pens of Italy, and spreads at this time to 3,000 copies. The 'Controversy' of Drelincourt, the 'Primitive Catholicism' of Gossner, and a few biographies of Christians of Italy have been translated into the Italian, and a goodly number of copies published. At the present hour a tract is being printed at . . . on Confession, and another on the celibacy of the priests, composed by a former Dominican of Rome. A colporteur who had labored in France as a colporteur of the Evangelical Society, was able to sell in . . . in a few weeks a goodly number of copies of the Scriptures. Our dear agents have been blessed, and already the circulation of the Sacred Writings is becoming more and more established by means of converted Italians. Unfortunately, upwards of twenty thousand copies of the Scriptures have

been seized by the Austro-Tuscan police. A suit is being carried on with activity against this act of spoliation. The laws of Tuscany authorize the publication of the pleadings; advantage has been taken of this circumstance to circulate among the public an Apology for the Bible.

"We firmly believe that the work of the LORD in Italy cannot be accomplished by strangers, who confine themselves to scattering a few tracts or giving a few copies of the New Testament, but that this work must be done by Italians; now this is precisely what is taking place now, and by the goodness of GOD more than one serious conversion has occurred. The families where the Gospel penetrates have become missionary families. Several works were printed in Tuscany even, and at Rome during the reign of the *Triumvirs*."

Haiti.

Last autumn the Society sent Mr. Niel, a French convert from Romanism, with his wife, to Haiti, to take the place of Mr. Cushman, the very worthy young American Missionary, who, after laboring about a year at St. Mark's, in that island, in the service of the Foreign Evangelical Society, was cut off by death last spring, just as he was beginning to be useful. Mrs. Cushman soon afterwards returned to the United States.

Letters from Mr. Niel give us ample and very interesting details respecting his voyage from New-York to *Port-au-Prince*, where he spent nearly three weeks waiting for an opportunity to go to St. Mark's. During his sojourn in that city he received much kindness from the American Baptist Missionaries there, Messrs. Judd and Bird, and preached several times for them, to crowded houses, in French.

At length he and his wife reached St. Mark's, and took possession of the furniture which Mrs. Cushman left there; and as soon as they could find a place, they commenced a school and soon had eighteen scholars, many of them of a very promising character.

Mr. Niel also commenced preaching in his rooms in a private house which he hired, and in the course of a few Sabbaths had as large an audience as they could hold. But just as he was getting things in train he was attacked by a severe bilious complaint, which caused him to suspend his labors for some three or four weeks. He was about to resume them at the date of his letter. He feels encouraged in his work—has distributed a considerable number of copies of the New Testament and religious tracts, in the French, the only language spoken by the natives in the western end of the island.

Mr. Niel speaks in high terms of the general and local governments; which, so far from throwing any obstacles in the way, have nobly protected him in his work. One Sabbath evening some turbulent persons made a noise at the windows, which were open, and in a measure interrupted the service. The next Sabbath the *Juge de Paix*, the chief civil magistrate of the place,

sent two *gens-d'armes*, or armed policemen, to see that order was maintained ! And this was done without Mr. Niel making any request whatever on the subject, or even thinking of it ! Verily those poor colored people in St. Domingo, with all their degradation and ignorance, have some men among them that seem to have better ideas of religious liberty than some of the great men of the great nations of Europe, with all their boasted civilization.

The subjoined article, which we take from a late number of the "Bible Society Record," will be read with interest. It confirms all that Mr. Niel has stated as to the field being an open one. We are happy to add, that the American Bible Society has sent an agent to occupy it. May he be enabled to scatter very widely there, the good seed of the Heavenly Word ! In the Government schools the use of the New Testament is freely permitted, and in many of them it is, to some extent, found. May the time soon come when our American and Foreign Christian Union, and other Societies among us, shall have many faithful and able laborers in Haiti, which has eight or nine hundred thousand inhabitants.

"New-York, Dec. 28, 1849.

"I sailed from Boston the 12th October for Port-au-Prince, Haiti. Our vessel remained in that port four weeks, discharging and receiving cargo.

"Finding myself among a people entirely different from what I expected to find, and whose real condition I was soon convinced could not be understood by the churches at home, I devoted my energies, during the period of my stay among them, to efforts to ascertain their condition and wants, and the openings for Protestant effort among them.

"To you, as the almoners of the Christian Church, charged with the work of dispensing the Bible to our own and other lands, I now present some of the results of those labors and inquiries, showing the openings and demand for the spread of the Bible in Haiti.

"1. There is, at the present time, entire *freedom of the Press* and *religious toleration*. The Protestants now upon the ground, (mostly English Wesleyans,) may preach in their chapels, in the streets, and from house to house, without the least hinderance from Government, but on the contrary, with their sanction and approval. They have also the same unrestrained liberty to visit from house to house and distribute the Bible.

"In regard to 'toleration,' the Emperor has the most enlarged and liberal views. Besides this, he has been requested to interfere, officially, to prevent the spread of Protestantism, but has resolutely refused to do so, at the same time declaring that the Protestants were among his best subjects. Did time permit, I might state other facts showing the tolerant nature of the Government.

"2. The Haitians are far more intelligent and advanced in civilization than is generally supposed in this country. At Port-au-Prince there are—a 'National Lyceum' (answering to one of our colleges) with a corps of professors, three large Government free schools, two large schools conducted by the missionaries, and a large number of private schools. Of the rest of the island I only know that there is a 'National Lyceum' at Aux Cayes and Cape Haitien, and at least *one* free school in each of the

sixty-four arrondissements of the Empire. I have no statistics on the subject, but you can see from this statement that there is a large number of readers upon the island.

"3. The conduct of the priests has been such that they have lost the confidence and respect of all the intelligent and business men that I met with; and I learned from reliable sources that this is the case throughout the island. You will learn something of the character of the priests, and the feelings of the Government towards them, by the official document you have herewith.

"4. The labors of the missionaries upon the island, besides being the means of the hopeful conversion of many, have made a *strong impression in favor of the Protestant religion*. Their honesty, industry, and untiring labors for the instruction and elevation of the people, are in such striking contrast with the character and labors of the priests, that the people are filled with surprise and admiration at their course, and they universally speak of them in the highest terms. They understand that it is the Bible that makes them to differ, and hence they welcome it among them. A gentleman in Port-au-Prince, who keeps a large variety store, told me that he had a great many inquiries for the Bible from the Catholics.

"They also contribute to sustain Protestant schools where religious instruction is very prominent. The Wesleyan school of three hundred scholars, in Port-au-Prince, is entirely sustained by subscriptions raised in that city.

"5. Grants and sales. The receipts from sales of the Bible upon the island at this time, must necessarily be very small. Their mercantile and commercial affairs are in the most wretched condition. When I arrived there I received twelve, and when I was about leaving, fourteen Haitian dollars for \$1. And yet a Haitian dollar is worth nearly as much to a native as if it were at par. The soldiers receive \$4 per month for wages, and the same for rations and board, making their entire income about 64 cents per month. You will see they cannot spare *much* for Bibles.

"The professors in the 'Lyceum' receive a salary of a hundred Haitian dollars, or \$8 per month. Physicians, 16 cents a call. So with other salaries, and the income from farm, mechanical labors, &c. &c.

"6. Facilities, expenses of an agency.

"An agent, in visiting the island, would have many facilities. There are ten or twelve mission stations in different parts of the island, where he would receive the most cordial welcome and coöperation. I think that several thousand Bibles and Testaments can be circulated at once upon the island. The expenses of an agency upon the island would be very light. A good horse can be procured for fifteen or twenty dollars, and, when I left, could be kept for a Haitian dollar per day. So with transportation and other expenses.

"7. Conclusion. Such is but an imperfect representation of the present condition of Haiti. Long has she groaned beneath the burden of a Papal priesthood, and, groaning still, she turns to us for succour. Nature has lavished upon her her richest bounties with a most prodigal hand. She smiles in beauty, the acknowledged 'Queen of the Antilles;' and yet she groans and gropes in the damps and darkness of a long and terrible moral night. For a long time, as a nation, we have been in constant intercourse with her. We send her annually many shiploads of the 'bread that perishes.' Ought we not, with a somewhat corresponding liberality, to send her that Bible which so eminently 'maketh us to differ?'"

Miscellaneous.

Progressive Population.

It is well for us to be accustomed to take frequent glances at the Future of our country—at least at what will very certainly be its population in the course of comparatively a short time—that we may comprehend our responsibilities and our duties. In this view the subjoined article is deeply interesting:—

“The territory of the United States is nearly as large as that of all Europe; its population, including the Aborigines and immigrants, may exceed 23,000,000, which is not a tenth part of Europe. In August, 1790, the United States contained nearly 4,000,000 of people, inclusive of about 700,000 slaves. In 1800 there were 5,305,925 inhabitants; 7,239,814 in 1810; 9,651,596 in 1820; 12,866,020 in 1830; and 17,063,355 in June, 1840, of whom 14,189,705 were whites. Since the era of 1812, the area of the Union has more than doubled. During 25 years, to 1848, 1,588,872 persons have migrated from Great Britain and Ireland to North America, chiefly to the United States. In the year 1848 there arrived at the port of New-York 189,176 immigrants, of whom 98,061 were from Ireland, 51,973 from Germany, and 6,415 from Scotland. The whole number of persons not natives now in the United States, is believed to be nearly 4,000,000, or between a fourth and fifth of the whole population. In the year ending September 30, 1848, 229,483 passengers arrived in the United States, besides those via Quebec; 136,126 were males and 92,883 females. Of these only 19,299 landed at New Orleans. In 1847 and 1848, 507,359 persons left the United Kingdom of Great Britain and Ireland, in 1846 only 129,851.

“Some think that the accession of population to the United States by immigration will soon reach 500,000 a year. Were our country filled up like Germany, 172 persons to the square mile, the population would be 500,000,000. Europe

contained 183,000,000 inhabitants in 1807; in 1848 they had increased to 262,300,000 in the same area. Excess of population, enormous taxation, and the scarcity of subsistence, has driven millions to America within the last twenty years. At a former period religious persecution banished thousands from otherwise happy homes.

“Eighteen hundred and fifty-one will bring us a decennial return from the United Kingdom of Great Britain and Ireland, which, in 1841, contained 26,836,103 inhabitants, and may give a return of nearly 30,000,000 persons, notwithstanding an emigration of more than 1,000,000 in ten years.”

Insanity.

The following statement is going the rounds of the papers. If it be correct, as we presume it is, it reveals some very remarkable facts. That there should be much insanity among our people, and especially in the Northern and Middle States, does not however surprise us. The ceaseless efforts to accumulate, the unwillingness to relax from toil, even for the promotion of health, the crushing anxieties which press upon the mind day and night, not only show their effects in the care-worn face, the meager frame, but also bring disorder to the noble faculties of the soul. No one can see the robust, hale-looking children of beef-eating, plum-pudding eating, beer-drinking, “Merry Old England,” without being painfully impressed with the contrast which our population presents in almost all parts of the country, but nowhere more than the Northern portion of it.

“Miss Dix, the distinguished philanthropist, in a memorial to Congress, by which she asks for a grant of land for the benefit of the insane in our country, shows that in the New England States the proportion of the insane to the whole population is about 1 in 600; that in the Middle States it is 1 in 900; that in the

Western States it is 1 in 1300. The worst state is Rhode Island, where there is 1 in every 503; and the best is South Carolina, where there is 1 to every 6,158. In some of these states there is comparatively excellent provision for the insane; but in others little or nothing has been done."

GATHERING OF THE NATIONS.—The Gospel is adapted to the wants of every human being, and the operation of the Holy Spirit is found by experience to be the same in every heart that has enjoyed this influence. What a proof is to be found in these two facts of the *identity of the human race*!

When the writer of these line was in Baltimore a few days ago, the Rev. Dr. Morris stated to him that, at a recent celebration of the LORD's Supper in the First Lutheran Church of that city, (of which Dr. M. is the pastor,) there were among the communicants who were regular members, natives of Norway, Holland, England, Ireland, Germany, and America, and the son of an Italian. The last Swede who was a member of that church died some time ago. It is probable that there are some other churches in our country that present such scenes, but we doubt whether there be many.

HELP FOR THE WALDENSES.—*Another subscription of Fifty Dollars.*—Just as these pages were about to be put to press we received the following note from a young merchant of New-York:—"I propose to be one of the ten persons to give Fifty Dollars a year for five years in aid of the Waldensian Church, (to enable them to make known the Gospel in and around Turin,) agreeable to the proposition made by the 'Poor Colonel' in one of the late numbers of the Magazine of the *American and Foreign Christian Union*. Payment to be made as soon as the number is made up."

New-York, April 17th, 1850.

A. G. P., Jun.

Note.—This makes the second subscription in behalf of this very important object. Who will be the other eight contributors? Five hundred dollars for five years will go far towards enabling these excellent people to sustain an Italian Protestant Chapel in Turin. Our readers will see in another part of this number that another friend, also a young man, has given \$100 to support Waldensian colporteurs in and around Turin. May God give us many such friends!

Notices of Books.

1. THE LIFE OF ASHBEL GREEN, V.M.D. By the Rev. Joseph H. Jones, D.D. Published by R. Carter & Brothers. This is a large and beautiful volume of 620 pages 8vo. and contains a great amount of interesting information,—respecting the History of the Presbyterian Church in these United States, and the affairs of the country during a most eventful period, that of the Revolution, and the seventeen years which immediately followed,—as well as the *life*, properly so called, of the distinguished and venerable man whose memorial it constitutes. A large portion of the book is made up of the autobiography of the subject, written in his 82d, 83d,

and 84th years. Dr. Jones has done little more than arrange the whole, interspersing here and there connecting paragraphs, giving an account of his last days, and adding a very full and just appreciation of his character, talents, and usefulness. To preserve this course, he considered himself bound by the expressed wishes of the subject and of his family.

Dr. Green was no common man. He lived during a most important era in the history of the State and of the Church of Christ in our country. He took a most prominent part in the affairs of the branch of it to which he belonged, and was more fully identified with them than any other

man of his day. His life will be read with great interest by thousands in the Presbyterian Church, and by not a few out of it. No one can read it without being convinced that he was a man of far more than ordinary piety and usefulness. Dr. Green was a great and good man.

2. MARSHALL ON SANCTIFICATION. The Messrs. Carter have rendered a good service to the cause of vital godliness in republishing, in a very readable and beautiful volume, this old treatise of sterling worth. Here the pious reader will find some of that "old wine" which is unquestionably better than a great deal of the "new" with which we are treated in these days. We are confident that this work will have an extensive sale, for there are many among us still who are inquiring for the "old paths."

3. RASSELAS. The same publishers have issued, in a charming form, an edition of one of Dr. Johnson's best productions. His *Rasselas*, or Prince of Abyssinia, will find readers for ages to come.

4. THE GALLERY OF ILLUSTRIOUS AMERICANS, published by Brady and d'Avignon, under the literary supervision of Mr. C. E. Lester, has reached its third number, which gives us a most accurate and life-like portrait of Daniel Webster. We will add nothing to our previous notice of this splendid work, except that our expectations of its value have been fully realized thus far. We hope that its popularity may justify the expense incurred by so important an enterprise.

5. THE COMMANDMENT WITH PROMISE. By the author of "The Last Day of the Week." New-York: R. Carter and Brothers. We have been greatly pleased with this little book; with its external appearance as well as its contents. Under the form of a narrative of domestic life, the author illustrates some of the defects of family government, and develops the instructions of Scripture on the subject of parental authority. There is unquestion-

ably a lamentable want of correct principles and right action on this subject, among many who profess the desire to bring up their families in the "nurture and admonition of the LORD;" and we should be glad to see this excellent work extensively disseminated throughout the country. It is handsomely printed and illustrated.

6. THE GOLDEN PSALM. By the Rev. Thomas Dale, M. A. New-York: R. Carter and Brothers. The Sixteenth Psalm is entitled a *Michtam*, or Golden Psalm; and hence the somewhat quaint title of this exposition. It is mainly practical in character, and bears the stamp of a truly spiritual and pious mind.

7. THE MORNING OF JOY. By the Rev. Horatius Bonar. Published by the same. The former work of this distinguished Scottish clergyman, "The Night of Weeping," is well known to our readers. The present is designed as a sequel, presenting the more encouraging side of the same subject — "weeping may endure for a night, but joy cometh in the morning." It is a delightful meditation on the consolatory passage in question, and will be highly esteemed by those to whose peculiar circumstances it is more especially suited.

8. THE LIGHTED VALLEY; OR, THE CLOSING SCENES IN THE LIFE OF A BELOVED SISTER. Published by the same. The subject of this biography, Miss Abby Bolton, was a daughter of the Rev. Robert Bolton, an excellent clergyman of the Episcopal Church, and granddaughter of that eminent servant of God, the Rev. William Jay, of Bath. It affords a striking instance of youthful devotion to the SAVIOUR, and an encouraging fulfilment of the covenant promises towards one early dedicated to the LORD. Miss Bolton seems to have evinced an unusual ripeness of Christian character. We commend her memoir to all who love to trace the course of religious experience in others, as the means of spiritual improvement to them-

selves. The preface, by the venerable grandfather of the deceased, contains some valuable hints on the subject of Christian education.

9. **THREE YEARS' RESIDENCE IN ABYSSINIA**, by the Rev. Samuel Gobat, now Bishop of Jerusalem, is the title of a beautiful volume of 480 pages 12mo. just published by Mr. Dodd. It is a work of great interest and value, from which a vast amount of information may be obtained respecting a country about which very little is known by the most of us. We can, with good conscience, recommend this book to our readers.

10. **REVIEWS**.—We found duly on our table the **NORTH BRITISH REVIEW** for February—a number of sterling worth. We should have noticed it in our last number, but want of space prevented. This Review is one of the best in the English language, and the American Publisher

certainly places it before the public on the most reasonable terms. Indeed, we hardly know how a man could better lay out ten dollars annually than in taking the entire five. The *Edinburg*, the *London Quarterly*, the *North British*, the *Westminster and Foreign Quarterly*, and *Blackwood's Magazine*,—all of which Mr. Scott offers for that sum.

11. **THE CONTRIBUTIONS OF Q. Q.** By JANE TAYLOR.—Published by the same. A new edition of a popular and well-known collection of anecdotes and essays, for youthful readers principally. We need say nothing to recommend it to public favor; but we must notice the elegance of the illustrations which adorn this volume. They are from original designs of considerable merit. We are glad to find that Mr. Carter is beginning to add this attraction to his publications; and trust it will be duly appreciated.

View of Public Affairs.

A deep sensation was made in Congress, and throughout the country, by the death of Mr. Calhoun, which occurred at Washington on the last day (the Sabbath) of March. This event was for months expected by his friends, and yet when it arrived the nation was hardly prepared for it. Mr. Calhoun had been long in a declining state of health, and yet his being able to return to the Senate, and the speeches (though mostly short) which he there made on the Californian and Territorial questions, had begun to make us think that the danger of the Nation's losing the services of this eminent statesman, if it had not actually passed away, had at least ceased to be alarming. It is probable that the deep interest which he is known to have felt in the question which has for months so agitated the nation, and the exertion which he made to attend the Senate, and take part in its scenes, contributed to hasten his death. To the last, his mind was full of the subject. Even within a few hours of his death he expressed deep regret at not being able to occupy, *if it were only an hour*, in expounding his principles and views in regard to the matter,—but the Great Disposer of events did not see fit to grant him the fulfilment of this, his great, his last desire.

We are sorry to say that Mr. Calhoun does not seem to have manifested,

at least to his fellow men,—including some of his warmest and most intimate friends,—any deep interest in the subject of religion; and yet he has been represented in some of our newspapers as a member of an evangelical church. This is a mistake. Mr. Calhoun, though a man of most exemplary life, was never known, so far as we can learn, (and we have had the testimony of an excellent Episcopal minister in the South, who was rector for years of the parish in which Mr. Calhoun resided, in South Carolina,) to take much interest in religion as a personal concernment. This was a subject of deep distress to his religious friends, (and he had many in the South and some in the North,) who admired his elevated and unimpeachable character, his great talents, and his earnest zeal in behalf of what he considered to be the rights of his section of our country.

The funeral of this distinguished man occurred on Tuesday, the 2nd of April. The services were uncommonly solemn. The coffin was placed in front of the Vice-President's seat in the Senate Chamber, which was crowded, in the area usually occupied by the Senate, by the Senators and Representatives. The Rev. Dr. Butler, Chaplain to the Senate, preached a short but solemn and faithful sermon, taking for his text the 6th and 7th verses of the eighty-second Psalm: "*I have said ye are gods: and all of you are children of the Most High; but ye shall die like men, and fall like one of the princes;*" words well chosen. The discourse was heard with deep attention. The President of the United States, the Heads of the several Departments, and the Ministers of Foreign Governments were present on the occasion. May God, in His mercy, bless to Congress and to the Nation this very grave event, and lead men to feel more deeply than ever what shadows they are, and what shadows they are pursuing, so long as they make this world, and its honors, or its wealth, the great objects of life and of pursuit.

The admission of California, and the disposal of New Mexico and Utah, (or *Deseret*, as it has until recently been called,) are subjects which continue to be discussed in Congress, in connection with that of Slavery in all its forms and influences, and will be, until all shall have spoken who desire to express their opinions. But as many of the distinguished men—Messrs. Clay, Webster, Cass, Bell, Dickinson—of both the great parties, seem to have come to the same conclusions as to what had best be done in the circumstances of the case, we continue to indulge the hope which we have hitherto expressed, that this "vexed question" will be settled, and we shall escape the evils of disunion,—evils which none can either properly conceive of or duly estimate. Let God be praised, for His goodness in kindly interposing to incline the hearts of so many of our able and influential members of Congress to favor of "the things which make for peace;" and "things" whereby the Union of these United States may be maintained and strengthened.

Within the last month extraordinary quantities of gold have been received from California, and a new impulse has consequently been given to the

emigration to that El Dorado. It is certainly very cheering to learn from time to time, that whilst the population of that wonderful country is rapidly augmenting, there is so much good order and a well-established government. This fact speaks volumes for the *training*, political and moral, which Americans, who are there, have received in the States in which they were born. Notwithstanding the great immigration of Mexicans, Chilians, Chinese, Australians, Europeans of various nations, from almost all the North American element still maintains its ascendancy, and secures order. Even the Cherokees, we perceive, are about to furnish their contingent to the population of California. All this is in the highest degree remarkable. At the same time, it is still more gratifying to see that religion is advancing in that distant country. All denominations are gaining a foothold there. The Presbyterians have found themselves sufficiently numerous to organize a Presbytery, composed of five or six ministers, representing as many churches. The Methodists have, we believe, a Presiding Elder, and will soon have their "circuits" defined, and their itinerating preachers carrying the Gospel into every village. The Episcopalians will, before long, have a Bishop, whose diocese will be large enough in a few years. It is thus that matters are advancing in the land of gold. May God grant those effusions of the Holy Spirit which are so much needed to render effectual the means of grace, which His servants are devising and carrying into operation!

If we turn to the Old World we shall find enough to awaken deep interest in the state of public affairs.

In FRANCE, the result of the elections on the 10th of March, to supply thirty vacancies in the National Assembly, especially in the city of Paris—which is the head and heart of the kingdom—was such as the government little expected. Socialism—which, after all, includes almost all the real republicanism of the country—has made immense progress. It seems to be quite certain that, if they act with prudence, this party will, before two years pass away, gain a complete ascendancy throughout France. This must lead to an entire change in the policy of the government,—which, in the hands of Louis Napoleon, surrounded by such men as Molé, Thiers, Broglée, and others of the same class, is *monarchical*, instead of being republican. Nor can the effect upon the entire continent be insignificant. There is every prospect that, in a few years, to speak in the most moderate manner, great changes must occur in many countries in Europe.

The political state of GERMANY is a very confused one. Prussia is endeavoring to make herself the centre of Northern Germany, and has called together a Congress at Erfurth. On the other hand, Hanover and Saxony prepare to unite with Wurtemberg and Bavaria in an attempt to form another confederation, with a central executive of seven members, and a parliament of three hundred members, of whom one hundred to be appointed by Austria, one hundred by Prussia, and the remaining one hundred by the smaller king-

doms, the duchies, and the free cities. What shape events will take, time alone must inform us.

The difficulties between England and Greece are in a fair way of being adjusted. It would seem as if the course of the former was unnecessarily harsh and severe in this affair.

The Turkish government advances in its efforts to promote the interests of civilization and good order. It has lately issued a very remarkable ordinance in relation to *gifts*, whether for *bribery* or *luxury*. Kossuth and his companions have left Shumla for Asia Minor.

It would seem as if the Pope must get to Rome some of these days—after all the announcements which we have had—unless the elections in France should induce him to protract his sojourn at Portici,—a course which we would advise him to pursue. We are happy to say that the Rev. Mr. Hastings, an American minister, has at last obtained permission to hold public worship in Rome for the benefit of Americans who are visiting that city.

In ENGLAND there is nothing in the shape of political movement worthy of mention. That kingdom appears to enjoy a larger amount than usual of prosperity. The difficulties in the Wesleyan body—which we pray God to cause to have a speedy and happy termination,—and the enthusiastic reception which Dr. Achilli meets with, are the most remarkable facts in the religious world.

Receipts

*On behalf of the American and Foreign
Christian Union, for the month ending
10th April, 1850.*

NEW HAMPSHIRE.

Hanover Student in Dartmouth College	1 00
Mount Vernon, balance of collection in 1848	2 68
Nelson, Nehemiah Rand, in part for L. M.	5 00

VERMONT.

Bennington First Cong. Ch. in full, to make Rev. R. C. Hand L. M.	10 00
Johnston, L. O. Stevens	3 00

MASSACHUSETTS.

Medway, J. C. Hurd and Family, to make Mrs. Rebecca A. Hurd L. M.	30 00
Holland, Cong. Ch. collection	5 00
Boston, per Dr. Dickenson, Essex-street Ch. of which from Arthur Williamson, to make Mrs. Martha Williamson L. M.	137 14
Mount Vernon Ch. of which from Daniel Safford, L. D. 160 00, Rev. E. W. Kirk, L. D. 110 00, E. W. Crockett, L. M. 30 00, Julius A. Palmer, L. M. 25 00	583 00
Salem-street Ch. of which from B. F. Whit- timore 80 00, to support colporteur in France	119 39
Centre Ch.	101 60
Pine-street Ch.	53 00
Bowdoin-street Ch.	168 29
Park-street Ch.	130 90
Old South Ch.	121 63
Northampton, a friend	28 50
West Medway, Rev. Dr. Ides' Socy. Dea. Daniel Nourse L. M.	33 55

North Bridgewater, Rev. Paul Courh's Socy.	16 14
Mansfield, collection in full, to make Rev. Morthmer Blake L. M.	18 50
Foxboro, Daniel Carpenter 30 00, balance of collection 22 75, to complete Life Director- ship for the Rev. Wm. Baraes and support colporteur in France	52 75
Newton, Corners, Joseph N. Bacon, to support colporteur and make himself L. M.	40 00
Coll. to make Hon. Wm. Jackson L. M.	35 26
Ipswich, Mrs. M. H. Lord's S. S. class of little boys	2 80
Salem, Tabernacle Ch. balance to support colporteur	10 00
So. Abington, to support colporteur in France and make Miss Mary Whitmarsh L. M.	80 00
Boston Mariners' Ch.	5 00
Southampton Cong. Ch. to make Mrs. P. R. White L. M.	33 00
Easthampton, a balance, per Rev. Mr. Bement	1 00
Worcester Union Meeting Cong. Chs.	65 20
Do. do. Baptist Ch.	22 25
J. Washburn, Esq.	130 00
P. S. Moen, Esq. 20 00, Wm. B. Fox 3 00,	23 00
Miss Sarah Waldo, to make Joseph Parsons L. D. and Mrs. Frances T. Wilson L. M.	150 00
Mrs. Salisbury 50 00, C. Washburn 5 00, W. T. Mansfield 5 00	60 00
Westborough Ev. Ch. and Socy. to make Rev. D. R. Cady L. M.	54 04
Williamsburg, Hon. Joel Hayden	25 00

CONNECTICUT.

Glastenburg, David Hubbard, to make himself L. M.	35 00
Mansfield, two or three friends	5 00
North Woodstock, Con. Ch. collection	25 00
Waterbury, Ed. Scoville L. M.	5 00
Lebanon, Mrs. Dr. Green	5 00

Glastenburg, Rev. R. C. Leonard . . .	1 00
Middletown, First Con. Ch. a balance . .	7 63
Greenwich, Miss Sarah Mead, to make Wm. K. Mead L. M.	30 00
Canaan, William Lounsbury	1 00

NEW-YORK.

New-York City, Samuel Dunshee	10 00
A friend, by Mrs. J. L. Mason, for Waldenses	40 00
"Amicus," by Rev. Dr. De Witt	10 00
East Greenwich, S. Tilford, for Waldenses	1 00
Albany, Unknown	1 00
Brooklyn, Mrs. S. E. Austin	20 00
Harlem, Refd. Dutch Ch. additional	10 00
Albany, R. E. Williams	5 00
New-York City, J. C. Whittemore	20 00
Brasher Falls, Pres. Ch. collection	7 00
Julius Hubbard	3 00

New-York City, Mercer-street Ch. A. G. Phelps, jun. L. D.	150 00
James Boorman 50 00, R. H. M'Curdy 5 00, S. G. Davis 5 00, John L. Mason 10 00 . .	55 00
C. Butler 5, B. F. Butler 10, W. Shaw 5 . .	20 00
Burdett, Pres. Ch.	18 86
Havana, Pres. Ch. in part	9 43
Pittsford, Con. Ch. a balance	2 20
Clarence, Pres. Ch. in full, to make Rev. Francis Danworth L. M.	15 00
Lockville, Baptist Ch.	7 09
Newark, Pres. Ch.	14 00
A. F. Cressey L. M. in part	10 00
East Bloomfield, Con. Ch.	24 00
S. E. Life Member, in part	10 00
Ferdinand Beebe, L. M. in part	5 00
Rochester, Rev. C. Dewy, D. D. a L. M. J. F. Concklin	30 00
Elbridge, Con. Ch.	15 10
Auburn, First Pres. Ch.	71 29
Southold, L. I. Pres. Ch. and Con.	5 00
Mellinville, G. P. Philips	10 00
Coventry, Mrs. Eliza A. Hoyt in full, to make her son James P. Hoyt	10 00

NEW JERSEY.

Newark, a friend, for Waldenses	4 00
West Bloomfield, donation in stationery by Mr. Baldwin	10 00

PENNSYLVANIA.

Williamsport, A. D. Hepburn	4 00
Philadelphia, Rev. Dr. Jones's Soc. a balance, 3 00	3 00
Jacksonville, Pres. Ch. part of subscription to constitute Rev. Samuel M. Cooper L. M. . .	20 75
Sinking Valley and Williamsburg, Pres. Ch. to make Rev. Wm. J. Gibson L. M.	31 60
Huntingdon, Pres. Ch. collection	21 66
Doe Run, Pres. Ch. collection	10 59

DELAWARE.

Red Clay Creek, Pres. Ch. by Rev. Mr. Love, 10 00	10 00
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VIRGINIA.

Winchester, through Rev. B. L. Lacy, pastor Pres. Ch.	4 00
Alexandria, James M'Kenzie	3 00
John C. Vowell 3 00, Robert Jameson 3 00 . .	6 00

GEORGIA.

A friend in Cobb co.	5 00
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LOUISIANA.

New Orleans, Rev. Dr. Scott's Ch. 30 00 of which will make Mr. R. A. Grinnan L. M. 235 10	
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ALABAMA.

Mobile, Dr. W. T. Hamilton's Pres. Ch. . . .	149 10
Teachers' Female Seminary	8 00
Iowa, New Albany Union Meeting	32 10

OHIO.

Fearing, T. F. Stanley, for Waldenses . . .	2 00
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WISCONSIN.

Milwaukie, First Pres. Ch. collection . . .	18 34
First Con. Ch. collection	18 00
Beaver Dam, First Pres. Ch.	10 75

DISTRICT OF COLUMBIA.

Washington, Calvin Storrett	2 75
Col. J. L. Edwards 3 00, Charles Scott 3 00, J. O'Brian 3, Wm. M. Ellis 3, J. Underwood 3, Robert Brown 3, H. Crittenden 3, Miss H. Morley 3	9 00
Mrs. C. D. Selding 3, Mrs. Anderson 3 . .	6 00
N. B. Vanzant 3, Thomas Blagden 5 . . .	8 00
T. H. Havener 3, Elisha Whitesley 5 . . .	8 00
Silas H. Hill 3, J. F. Cadwell 2, cash 1 . .	6 00
E. Gilman	1 00
Georgetown, Wm. H. Edez 3, J. A. Grimes 3 .	6 00
Joseph Libby 3, Chs. Mix 3	6 00
Donations received in North Carolina and Georgia, per Rev. Thos. Castleton, (particulars hereafter,) \$386 25.	

MORTIMER DE MOTTE,

Treasurer Am. & For. Christian Union.

New-York, April 10, 1850.

Donations for Hungarian Mission.

An aged disciple, Portland, Me. 50. A friend, Lisbon, Wis. 5. A. C. Squire, Esq. Columbia, S. C. 5. J. N. Stickney, Rockville 1. Allen Drake, Ct. 1. Mrs. M'Nash, Staten Island, 1. A friend, Enfield, Mass. 4. Two ladies, Mansfield, Ct. 2.

Donations for Portuguese.

Mrs. H. B. Lyons, Ohio, 1. N. Crowell, West Denis, Mass. 1. Member of Rev. Mr. Arms' Ch. Madison, 2. Ch. and Con. S. Royalston, a balance 2 08. J. C. Gantz, N.-Y. City 1. C. B. Pease, New Orleans 33.

Trunk Clothing, Miss Roper, Cooperstown, N. Y.

ERRATA.—In our Number for March there occurs an error on page 118, first column, fourth line from the bottom of the word *six* for *sixty*, in a notice of the benevolence of a "*Congregational Church in E. Ct.*"

The acknowledgement (in March Number) from M. E. Church, Lynchburg, should have been 13 50, and from Farmerville M. E. Ch. 3 50.

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